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MORE LIGHT, MORE LIGHT

Oh! Darkness, blackness that was and is not! Thou, Master, art here! But one moment just agone and all was black hell! This is the fresh incense moment of Thy gentle sweet appearing.

Master, ever for darkness give Thy light.

Now gentle light and warmth o'erspread the soul and she, awakening from the thralldom of the left-hand powers, moves and extends her crushed and ruptured garments, all of finest gossamer. Then rises she, like the Lotus Lady, or like the Samson of a million powers, like fragrance of the starry dews, like rapt irradiance of the morning and stretching forth all arms, all tendrils, tentacles, every apprehensive fibre of her being, sighs toward Thee to be at one—and implores no more to be of separateness but, with thee and all, forever one.

Master, out of the darkness lead to Light!

Thou for a moment, all-knowing, paternal, dost abide, then other phases of Thy being turn, flash upon me, the alien prism-colors of Thy heart. Such must I learn, but now I know them not and they are cold and are not Thou as I know Thee!

Master, ever let Thy light fall, crescent beaming, through the center of my soul!

Black once again the dark night falls, dense, thick-engulfing! Yet somehow, I know, dear One, Thou art near! Less now, than yesterday the heavy murky pall! Gray now becomes the black and with each recurring death the resurrection brighter grows.

Master, joy will be in that day of promised light!

Such deepest need the Maker feels His plan shall be upheld He sends His God-like Sons to work His will. So Thou dost visit us and Thyself reveal. First is the darkness that once Thou too hast known. Then comes the light. As in Creation's infancy darkness was far more than light, so now Thy children feel the dusky blackness of the hour. Yet just beyond mayavic mists we know Thy tender smile shines forth!

O Master, speed that day of Grace, give us Thy light eternal and let haste the coming of Thine hour of everlasting peace!

W. V-H.

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The Site of Akhetaton

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*OUT OF DARKNESS; INTO THE LIGHT**

Almost all of the books on occultism, philosophy and religion speak of the contrasting darkness and light of the human heart and soul and at this time of the year we almost instinctively turn our thought to that topic in some of its forms, the idea of darkness and its contrast in light. Out of the darkness! Into the light!

The whole body of men live in a darkness like that of deep-sea dwellers, where but little light filters down and not much can be done by way of illumination. The spiritual darkness men live in is, of course, mayavic in character; men have the light all about them, yet cannot see because they lack the developed apparatus and the will to see. The darkness they live in is very much like the darkness that we observe in the lives of some insects that have an associative activity. If we take away the top of an ant-hill and watch the scurrying ants running hither and thither, each taking his place in due order of recognition of service we can see that they act in a tiny light of intelligence a little resembling our own before major illumination comes. Each of these little beings has its own purpose, each his own place and each recognizes a certain law, for him adequate. Each seems to realize that death is inevitable for him and seems to accept death quite philosophically, almost as if he realized that, having died before, he would again live in some other form. And yet the fuller meaning of life is wholly beyond the conception of such creatures, though they constitute a part of the economy of the Logos just as we do. We who are greater than they can see all about those tiny creatures and recognize the dangers and possibilities of life for them. Perhaps we can see how their condition might have been much improved if they had selected a different site for their communal home; how their provender might have been more easily reached, and how some dangers might have been avoided. But they have no means of taking that wider view of life. It is very wonderful indeed that there should be such exquisite little creatures doing so many beautiful and curious things, and yet living in a darkness of consciousness so rigid and dense. Within their own purview and sphere, their own illumination is adequate, but just beyond there is nothing for them but blackness.

The lives of unilluminated men are of that type. For theosophists it becomes hard to see how man can live contented without the knowledge of reincarnation, of what is the inner purpose of life and of what our progress shall be toward perfection. Yet we reflect, of course, that the vast mass of humanity is sustained and supported within by a consciousness of unity that they do not comprehend and that somehow all men are repeating within themselves that which is sent down to them from above in some strange way, "All is well."

The viewpoint, then, of the darkness, is easily seen; it is the viewpoint of that which is unreal; that which is proximate, not that which is ultimate. The reward of the moment is the reward that is sought and found; the reaction of the temporary, of the finite, is that which the men of ordinary life are seeking. They are trusting to others, to higher laws and to higher powers, to that agglomeration of forces and agencies that men call God, for help and support and final rescue from the state in which they are, which is one of tragedy and helplessness. They have neither light nor power beyond a certain limited sphere. And yet they trust; and it is well that they do.

So long as men must live in that state of darkness, ignorance, inability to gain the major view of things they are protected by nature herself in certain ways. The Great Law looks after the vast body of men as well as after those, too, who are illuminate and, having seen the light, live in it and have another phase of the law to live in and are cared for in a new and different way.

Now the darkness that men live in is partly of ignorance and partly it is due to the lack of power to see and the power to

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see depends upon very many things. To see in the way that we have in mind is to apprehend; it is to enclose in consciousness; it is to be able to enter into inclusive states of consciousness; to recognize. And then, it is to hold in the inmost being that view-point of the Eternal whereby the man may feel always within himself a certain point of peace, a tiny spot in which he recognizes the eternal status of things as of good and of permanence.

Until that awakening comes, until that power is there, the man is unable to see. Illumination, then, means using both the light within and the light without. Strangely enough, the light seeks the light, the little light within seeks the great light without. It is as if the inner illumination, the tiny point within, and the blazing light without, wanted to meet; and it is quite true that that is the case, for the light within each one of us is the projected light of the Logos, of His outpouring into us. And out above us, beyond us and over us, is the streaming light of his grace which overhangs all humanity.

If we look at the whole mass of man's history dating as far back as records go and consider that men have always had religions and philosophies, and that these were and are connected intimately with the longing of men for light, we can understand a little of the historical continuity of humanity's inner longing and outer search for light. The adepts, the Masters, and their pupils have ever taught men to look for the light and to raise their hands imploringly to the Deity for it. The attitude of men in seeking for light is always that of the outstretched hands, strained and turned upward to receive. The greater light is given by Him Who, having transcended the cross, having passed through the crucifixion, stands with outstretched hands, the palms turned downward and showering blessings upon those who appeal to Him from below.

Thus the Master takes the place of the Logos, pours out the grace of God upon men in general and in special ways upon all humanity, and upon individuals. Upon those who, after seeking and longing have found light, will They pour out infinitely in order that having received the light, they too may pass on the light to others.

When the light within is born, there is a moment of great joy felt; when the light within is seen and felt, a new birth has taken place, the birth of the Christ, that birth which will occur for every one. For thousands it has already occurred. The birth of the light within has many recurrences; it is as though there were many birthdays. For the young soul, there is a slight illumination, the coming of a little perception, a tiny bit of light; later on, perhaps in another incarnation, more light comes, and, finally, the great light is born within, and the lower bodies are so changed and altered that there is seen a flood of infinite light without at the same time that it is seen within.

We who live in three-dimensional space are always obliged to deal with the finite and the infinite. Men for the most part love to live in the finite, for they feel their power there most.

Now there are different magnitudes of infinities. A finite thing is something that has bounds; an infinite thing has no bounds. An infinite thing for us as ordinary human beings might not be an infinite thing for another being of a different order. You can easily understand that the infinities of the astral plane would no longer be infinite, boundless for those who have the powers of the mental plane but would be susceptible of being grasped and contained in consciousness.

Illumination, then, would mean, the coming into light, seeing those things which previously had not been seen. Such illumination casts so great a light upon the things of the higher planes as that it brings within grasp those things which we wanted to know about; so that they are no longer infinite, beyond our grasp, but within our powers of apprehension.

If one went on from the astral plane to the infinities of the mental plane, the same thing would be true, and if one could reach beyond the mental plane and look down upon the things of the mental plane, he would find time and space diminishing; he

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would find he had more and more a grasp of the things of the mental plane and the infinities of that plane would be his to hold and to know. Further, if one could go up beyond the buddhic plane, to be upon the plane of Nirvana, he would see that those limitations of infinities—for infinities are limitations since they prevent us from conceiving and knowing some things—he would see that all things that belong to our solar system may be drawn together as at a point, and may be known one by one as in a focus of consciousness at that point. So that the infinities, the boundless things of the different planes of consciousness in which we are, can be known as we grow and see and attain the light, may be brought within the grasp and made to be no longer infinities.

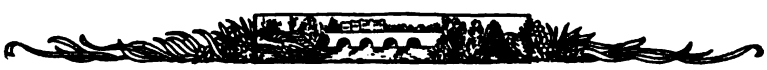
Now the growth of this light of apprehension, this illumination knows no end. The light itself has origin in a phase of infinity, the nature of which we cannot hope to transcend, cannot expect to attain to, nor do we wish it, for in that phase of infinity lies the divine. If we look up through the thread in ourselves that is of the divine, we shall find within our own divinity that which corresponds with this outer divinity. If we look without into the light that is thence given to us, we can see that we go on and on in evolving and gaining control of the boundless things that belong to the lower planes until they become for us bounded and susceptible of grasp; and we shall come to still higher planes where there will be more of this power to grasp, until we apprehend the great fact that there are degrees and degrees of infinite things as far as we can conceive, until at last we recognize that the Logos Himself dwells in an infinity, inconceivable even to those who have gained the limit of all imaginable illumination.

The infinities of man in the ordinary phases of development are of those which mostly pertain to space and to time, yet theosophists easily have learned that space and time disappear from consideration and from feeling and consciousness in all phases when certain high planes of being have been reached; that upon the buddhic plane both time and space have almost, and upon the atmic plane, they have wholly disappeared; there the past and future exist as one, and there all things are to be found from any point of consciousness toward which the adept would turn his thought and feeling. At the same time, we are told that the things below reflect the things above; as we grow, we shall come to deal with the thought-forms of God and, later on, His feelings, and then shall find the Light which shall reflect the light we had below, and yet is different from it.

Of the many wondrous similes there are for the pathway man must tread there is hardly one more beautiful than that of the ladder from the darkness of earth into the bright light of heaven! The old figure of "Jacob's ladder" can scarcely be improved upon. So we shall go up out of darkness into light; so at first illumined with a tiny bit of light, we may rise up into that light, and compass it and going on, find something resembling a darkness; then go on into another brilliant light, and so, go on and on and on, until at last we shall reach the divine!

For us probably no period in all the phases of our evolution, succeeding one another gradually, is so wonderful as the phase of the birth of this light within. Then recognizing the constant recurrence of the birth of light, we can make those births come more frequently, and make them come more strongly, if we want to do so.

Weller Van Hook.



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AN ASTRAL PARABLE

She stood, like Rachael, at the well—a woman of the nomad Arabs, clad in the simple blue burnou worn by her race. Over her head was thrown, with careless grace, a fold of her garment screening part of the face, but emphasizing the beauty of the gazelle-like eyes and the smoothness of the half hidden brown forehead. Where water had splashed from o'er-filled pitchers the ground was dark colored, and trodden level by innumerable bare feet; but farther away the surface was sun-bleached and seamed with gaping cracks, in and out of which glided the green and mottled lizards. At a few paces grew two doom-palms, holding the sunlight tangled in their leafy heads, and casting a net, woven of light and shadow, upon woman and well; while overhead stretched the infinite blue of Egypt's sky.

As I approached I noted that the woman endeavored to pour some water from her pitcher into a trough for the benefit of two thirsty goats, and for a dog which, with front paws resting on the sill of the well, mutely asked this charity. But the vessel proved too heavy to be handled in this manner by such slight arms as hers, and the privilege fell to me of helping in her gracious purpose. Whilst the animals drank we spoke of their gratitude for service rendered and the contrasting difference between gentleness and its reverse.

"If intuition speaks truth, you, my sister, know only the thoughts which grow from gentleness."

"Not so, brother," answered this Rachael with the tender eyes, "I have known other thoughts, but Allah has been merciful. Wise and remembered are his teachings. Not long ago my husband and I quarreled and in my anger I spoke to him in words that had been madness if used at any other time—aye and were madness, for is not anger always madness? And in his rage he seized me by the wrist so hard that the impress of his strong fingers left stamped a blue bracelet round my wrist. It was not a bruise or time would have lessened it, nor did it hurt—save in my heart. I told him not of this badge of reproof I wore upon my wrist; nor confided I in any—but Allah knows all.

"Three days agone I was coming hither with an empty pitcher when I met two men quarreling over the profit on a bag of dates. From words they came to threats and from threats to blows.

"There was none to help me so I laid my pitcher down, and ran between the quarrelers, imploring them to remember that only the dogs of the street fought thus, and that Allah gave reason to men that they might arrange in fair ways their disputes. At first the men tried to push me aside, but I would not go, and held my place between them; and the delay so obtained soon won them to laughter and friendliness again.

"But, brother, you have not yet heard the end of this story, which shall answer your kind thought of me. The men went on their way together, and I refound and filled my pitcher. Glad in my mind I returned to the village holding the pitcher on my head, and, when I reached my home, and lifted the vessel down, the burnou slipped from off my arm, *and behold the badge of anger upon my wrist, worn so many days, had gone*—my arm had forgotten; only my heart remembered—Allah sees all."

J. B. Lindon.

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A PHASE OF KARMA

Our subject for this evening will be a phase of Karma. We will confine ourselves more especially to this one phase which is its aspect as working through matter.

What I wish to show is that karma works through matter, that matter arranges itself into definite vehicles or as they are called, upadhis, and that these upadhis are necessary for the working out of karma. We will use the word upadhi very often and for the benefit of some who may not be familiar with the word I will give a definition of it. Upadhi means something which conditions or puts limitations on another thing, which, before, was unconditioned and free from limitations of that kind. Thus all sariras and koshas are upadhis, but all upadhis are not sariras or koshas.

Perhaps the idea of the word upadhi will be more clear if we call it a basic or fundamental vehicle for the use of spirit, remembering that spirit works through more than one vehicle or upadhi and that the words "basic" and "fundamental" indicate that the upadhi must correspond definitely to the aspect of spirit that may be active, and as here are three definite aspects of spirit below the Atmic plane, there must be three and only three upadhis. There will be something more said on this subject later.

The subject of karma is very complex and its working in detail is often far beyond our understanding. This may well be, in regard even to some of the simpler problems, because we are unable to get more than a very narrow view of a very broad subject. It is possible that if we could get a comprehensive view of a man's last life, or perhaps his last two or three lives, we might in some cases calculate pretty closely to what actions and motives his present good or bad karma was due. On the other hand the seeds of his present karma may have been sown many lives ago and a view of two or three lives back, be all too short to bring into view the causes acting in the present. However, we may get a fairly clear grasp of the subject and in a general way be able to understand its workings though at present the finer detail of its personal application is beyond us. Our theosophical literature has recently given us some new ideas in regard to karma. For some time it was thought that a man made all his karma on the physical plane and that no new karma was made when after death he went permanently on to the astral and mental planes. Mr. Leadbeater in the second volume of the "Inner Life" has told us that a man can and does make karma on the astral and mental planes and has also told us what this karma may be.

We will now pass on to a short consideration of spirit and matter. We shall have to pass rapidly over this deep and fundamental subject, taking for granted that what is told us in regard to this pair of opposites is true. We have not the time to go into the subject, interesting and instructive as it is. I shall now quote from *The Ancient Wisdom.* Mrs. Besant there says "The phenomenal spirit and matter of any universe are finite in their extent and transitory in their duration, but the roots of spirit and matter are eternal. The root of matter (Mulaprakriti) has been said by a profound writer to be visible to the Logos as a veil thrown over the One Existence, the Supreme Brahman (Parabrahman)—to use the ancient name. It is this "veil" which the Logos assumes for the purpose of manifestation, using it for the self-imposed limit which makes activity possible. From this He elaborates the matter of His universe, being Himself its informing, guiding, and controlling life." I will here say that the "profound writer" referred to by Mrs. Besant is Mr. T. Subba Row, and that the quotation may be found in his *Lectures on the Study of the Bhagavad Gita,* and in the same little book may be found much of the matter that I will lay before you this evening. Here then we have the Logos as the active spirit working through matter. From the highest to the physical, all is the Logos working through the matter of different densities or as we call them—planes. So

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we can here see that matter is the vehicle of spirit.

Now matter not only arranges itself in planes of varying density but Spirit itself shows through its vehicles with varying degrees of brightness. As it descends through the planes it is more and more dimmed until on the physical plane it shows but little of itself. There are certain natural lines of cleavage at which matter splits up to form vehicles for Spirit.

These are the upadhis of the Vedantist. Mr. T. Subba Row the profound writer referred to by Mrs. Besant, says on this subject, "Though there are seven principles in man, there are but three distinct upadhis, in each of which his Atma may work independently of the rest. These three upadhis can be separated by an adept without killing himself. He cannot separate the seven principles from each other without destroying his constitution. (Coll. of Esoteric Writings of T. Subba Row). I should properly at this point call attention to one of the old systems of the seven principles.

At the time this system was published there had been some discussion between Madame Blavatsky and the writer who has been quoted, about the septenary division of principles. There was a hint given that even this septenary division was not the true one. It was later than this date that the Adi plane and the Anupadaka plane were publicly spoken of.

There is in the upadhis a distinct reflection of the Self, separate for each upadhi but in the koshas or sheaths there is no such distinction for each separate sheath. You will notice that the column in which the upadhis appear is called the classification in Taraka Raja-Yoga. I will quote you what is said of the system of Taraka Raja-Yoga in Madame Blavatsky's *Key to Theosophy*. She calls it "one of the Brahmanical yoga systems; the most philosophical and the most secret. It is a purely intellectual and spiritual school of training." So we have very good authority for the statement that below Atma, the Self manifests in three distinct reflections.

Leaving this subject of sheaths and upadhis for the present, let us move on to the subject of karma and we will as far as possible point out the beginnings of karma. I will quote you something on this subject from the second volume of "The Inner Life." "If you can conceive two newly-formed egos standing side by side, absolutely primitive and karmaless, and one of them should kill the other, or, indeed, act in any way with regard to the other, a result would be produced which would be, strictly speaking, undeserved. I doubt whether any such condition ever exists, for I think the individualised animal brings over something of karma into his first human birth.

Many animals have a sense of right and wrong, or at least a knowledge that some things ought to be done and that others ought not to be done; and they are capable of feeling ashamed when they have done what they think to be wrong. They have in many cases a power of choice; they can exercise (or *not* exercise) patience and forbearance; and when there is a power of choice there must be responsibility, and consequently karma. The savage animal becomes a savage and cruel man; the gentle and patient animal becomes a gentle and kindly man, however primitive he may be. This serious difference is clearly the consequence of karma made in the animal kingdom. Such karma must inhere in the group-soul, but must be equally distributed through it, so that when a portion breaks off as an individual, it will carry with it its share of that karma.

"It may be said that that only pushes our difficulty a little farther back, for there must be a first step sometime, and we must technically consider the result of that first step as unjust.

"Not necessarily. Let us suppose the first step to be a fight between two animals. The wish to kill or wound would be equally present in both; the karma of that wish would in the case of the vanquished be worked out at once by death, whereas the victor would still owe a debt which would probably be discharged later by his own death by violence."

Here we can easily see that the beginnings of karma are on the physical plane.

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This karma made when in the animal kingdom will be the stock-in-trade so to speak, of the individual when he starts on his career. These seeds of karma he will have to start with and very naturally he will as soon as individualised add to this small store. Finally the amount of karma will become so large that a selection will have to be made to suit the circumstances that are to be lived through in a given life. When this amount of karma is acquired it will then come under three heads of prarabdha karma or the karma selected by the authorities for him to discharge in his present life, sanchita karma or the mass which has not yet been worked out and which is the accumulated karma of the past, and kriyamana karma which is the karma which is being created.

As we have seen, karma may be made on the physical, astral and mental planes and therefore it must be worked out on these planes. The binding power of good karma is as great as that of bad karma; so to be free from karma means the exhausting of all karma both good and bad. Now to exhaust all the forces on the three planes, requires the vehicles of these three planes which are the upadhis. Individualised existence is due to the upadhis for it is the One shining through these various vehicles that leads each to think himself separate from the rest. Karma depends on conscious existence and therefore on the upadhis that make this conscious existence possible. Shri Krishna says in the *Bhagavad Gita* that all karma is traceable to upadhi and hence to matter—Prakriti. Consequently we can here see that the beginnings of karma and its continuance work through matter.

How then as regards its ending. All karma binds the maker whether the karma is good or bad.

Perhaps it would be well to stop here for a moment and make for our use a definition of the word karma; not a complete definition of the word but a definition that will apply to the particular phase or aspect of karma that we are now studying. We wish then a definition of the word karma that will apply to its workings through matter as that is the particular aspect in which we are interested. It may be that this will serve. Karma is the sum total of the causes we set in motion on the physical, mental and astral planes and these causes having been started in a definite region and state, must have their results in the same region and state. Now under our definition as laid down it can easily be seen that karma must be balanced on the planes where it is made and not somewhere else. The question is how to do this.

Broadly speaking the answer is to make no new karma and let the old work itself out. Of course this line of action if exactly held to, would in time result in the exhaustion of a man's karma. This would be, I think, a rather long process and as a man gains knowledge it is not necessary for him to wait for this to take place. He can see the lines of action along which he must work to neutralize his present karma and perhaps may become wise enough to be able to see karma that is ahead of him in the future. In this way he can much shorten the time that would ordinarily be necessary to neutralize his karma completely. We are taking some broad steps over very interesting and instructive points in regard to karma and its workings when we confine ourselves to one single phase of it as we are doing now, but the subject is so large that we cannot get far away from the particular aspect in which we are interested.

Now as we have already seen, *individual* existence is due to upadhi and karma works through upadhi and matter on the individual within.

What then is the result when a man has no more karma, when he has worked out and neutralized all the good and evil that was charged against him. As is said in many of our books, he reaches liberation. What, from the standpoint of our argument, does this mean? What is he liberated from and why? He is liberated from all necessity for re-birth. Unless he chooses for the good of humanity to re-incarnate, he need never again suffer the ills of rebirth. He has reached Nirvana and is one

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with all, and this in a very real sense. Atma is the One of which we are each a part. When karma is done with, a man has learned all the lessons that these worlds can teach him, then, and not until then do these upadhis fall away from him. Never again will he need them, never again can they limit him except it be his choice. If he accepts their limitations it is only for the sake of helping others, they contain nothing for him. That some do come back we know; that some do leave that blissful state and accept again the limitations of these cramped and confining lower worlds, we are often told in our theosophical literature. Their love for humanity is their sole reason for coming back. They come back only to help others, they come back only to guide and aid. And it is these noble souls—or at least a portion of them—that we Theosophists call Masters.

William Brinsmaid.

TABLE OF CORRESPONDENCES

(*The first column gives the Theosophical Classification*)

	Classification in Esoteric Buddhism	Vedantic Classification	Classification in Taraka Raja-Yoga
1. Adi			
2. Anupadaka			
3. Atma	1. Atma	Atma	Atma
4. Buddhi	2. Spiritual Soul	Anandamaya Kosha	Karanopadhi
5. Manas	3. Mind: Vignanam	Vignanamaya Kosha	Sukshmopadhi
	3. Mind: Volitions and Feelings	Manomaya Kosha	
6. Astral	4. Kama Rupa		
7. Physical	5. Vehicle of Prana	Pranamaya Kosha	Sthulopadhi
	6. Prana		
	7. Physical Body	Annamaya Kosha	

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MONOTHEISM IN ANCIENT EGYPT

"There is but One God"

On the eastern bank of the Nile, nearly midway between the Delta and Thebes the Lybian hills fall back from the river and embrace within their barren cliffs an amphitheatre of verdant fields. The plain thus enclosed by this arc of desert and its bowstring, the river, is about three miles broad by eight miles in length, and is extremely fertile. In the midst of these fields, laden with crops of millet and blossoming beans, rises a mound of débris, known as Tell-el-Amarna. Thirty years ago the guide books would have urged the voyageur not to waste time or thought upon these unexcavated rubbish-heaps; and even the modern tourist is hurried past the locality as being unworthy of his notice. Nevertheless few places in the long stretch of Egypt are more potent in their teaching, or more deserving thought, than these uninviting mounds of Tell-el-Amarna. Under their shroud of sand lie the remnants of the city of Akhetaton, once proud and beautiful, which rose from the waste, almost in a day, to be the acknowledged metropolis of the world thirty-two centuries ago. On the death of its founder, the Pharaoh Ikhnaton, its temples were desecrated by his own children and the city deserted and turned into a dust heap—the quiet monument of one of the great souls of the world; one of those men who suddenly appear in the skies of history like blazing comets, and then disappear until the orbit of their reincarnation brings them back to teach us.

The researches of Egyptologists and philosophic historians are slowly dispelling the mist of ages which hide the Pharaoh Ikhnaton. Wondrous is the life and message thus unfolded. The deep purpose and courage of his character are no less remarkable than the lofty idealism of his inspiration, and to his personality may be traced the developing sense of a supreme Godhead observable in the nations immediately subsequent to his time. This gifted and original thinker, scarcely known in modern literature, withstood, in that far off age, the conventionalities of his royal training, and the angry priesthood of a hundred discordant deities, to proclaim to his world the existence of one Logos, one all-powerful and just and beneficent God. At his death his successors erased his teachings from the temple hieroglyphs, and his name from his people's memory; but for us he stands robed in the majesty of knowledge, a conqueror in thought, a beacon amid the rocks, beaten by the surf of fanaticism and hidden by the dark of ignorance.

It is a story full of meaning to theosophists, and we should do what we may to lift this strange individuality to its place of fame. In order to understand clearly the greatness of the Pharaoh Ikhnaton let us first picture to ourselves the age in which he appeared. The evolution of ancient Egypt divides itself into well marked periods, irrespective of the dynasties indicated by the famous lists of Mantheo. In prehistoric times the land was held by many chieftains exercising authority over limited areas, each nome or district having its own tribal deities. Gradually these small principalities were absorbed into two distinct kingdoms known as the White and Red lands—synonymous with Upper and Lower Egypt. Later on these two separate kingdoms coalesced under the powerful line of Pharaohs which commenced with the reign of Menes. These were the Pharaohs who built the pyramids, and made Egypt a factor in the history of the world; and through their enlightened rule the civilization of the Nile valley, from the first cataracts to the Mediterranean, was welded and progressed in one type through many centuries.

But each notable town still held firmly to the worship of its particular local deity, and every district maintained its hereditary noble families who were often at war with each other, or split into rival factions against the reigning Pharaoh. By slow degrees these feudal chieftains were extinguished, and the sole administrative power vested in the Pharaoh; while the

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priesthood, serving the rival temples scattered along the immense length of Egypt, wove an intricate yet harmonious mythology out of the tangled web of Egypt's Gods, allotting to each of the many divinities his or her purpose in the general scheme.

As time went on and the land amassed riches and power certain temples, sacred to particular gods and specially favored by Pharaohs and the endowments of devotees, outstripped less fortunate centres, and the worship of their divinities spread throughout the country. Amongst these greater gods, who became, in the course of long centuries preeminent, were Re (or Horus), Ammon, Osiris, Isis, Ptah, and a few others; and their priesthoods became enormously wealthy and influential. It was usual for the reigning Pharaoh to add the name of one of these greater gods to his title and so convey to the popular mind that the land had been given to him by that god, and was held by him as his regent and representative.

Towards the end of the fifteenth century before Christ there succeeded to the throne of Egypt a line of Pharaohs, the Amenhoteps, who conquered Nubia, Sinai and Syria, and swayed an empire reaching from the fourth cataracts of the Nile to the Euphrates valley and the forests of Lebanon. This imperial condition of mundane affairs broadened the mental view of the Egyptians, and unquestionably operated powerfully with the theologians at this time; for in the myth-making days the gods were conceived as Pharaohs ruling the Nile valley, because the myth-makers lived under Pharaohs who so ruled. Living now under Pharaohs who ruled a world-empire, the priest of the imperial age had before him in tangible form a world-dominion and a world concept, the prerequisite of the notion of the world-god.

It was at the close of this imperial period, when the destinies of Egypt hung in the balance, that the Emperor Amenhotep III died—the Pharaoh who erected at Thebes the two colossal statues of himself mentioned in a previous article entitled "The Morning Sigh of Memnon." The upholding of the empire urgently needed an aggressive man of affairs and a skilled military leader, but the young and inexperienced son of Amenhotep, who then came to the throne in the year 1375 B. C., was what the world calls "a dreamer." Strong and fearless he was in many directions, but he surveyed life and his vast inheritance only in their ideal aspects. The already existent conflict with traditional tendencies into which the Pharaoh had been forced, contained in itself difficulties enough to tax the resources of any statesman without the introduction of a departure involving the most dangerous conflicts with the powerful priesthoods and touching religious tradition, the strongest conservative force of the time.

But it was just this rash step which the young king now had no hesitation in taking. Under the name of Aton, a widened attribute of Re, he introduced the worship of the supreme god, and deified the vital heat which he found accompanying all life. It plays in the new faith a similar important part, which we find it assuming in the early cosmogonic philosophies of the Greeks. Thence, as we might expect, the god is stated to be everywhere active by means of his "rays," and his symbol is a disk in the heavens, darting earthward numerous diverging rays which terminate in hands, each grasping the symbol of life. In his age of the world it is perfectly certain that the king could not have had the vaguest notion of the physico-chemical aspects of his assumption any more than had the early Greeks in dealing with a similar thought; yet the fundamental idea is surprisingly true.

Although the other gods were still tolerated as of old, it was nevertheless inevitable that the priesthood of Ammon should view with growing jealousy the brilliant rise of a strange god in their midst, an artificial creation of which they know nothing, save that much of the wealth formerly employed in the enrichment of Ammon's sanctuary was now lavished on the intruder. Could they have supplanted with one of their own tools the young dreamer who now held the throne they would of course have done so at the first oppor-

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tunity. But Amenhotep IV was the son of a line of rulers too strong and too ilustrious to be thus set aside even by the most powerful priesthood in the land; moreover, he possessed unlimited personal force of character, and he was of course supported in his opposition of Ammon by the older priesthoods of the north at Memphis and Heliopolis, long jealous of this interloper, the obscure Theban god, who had never been heard of in the north before the rise of the Middle Kingdom. A conflict to the bitter end, with the most disastrous results to the Ammonite priesthood ensued.

As Professor Breasted tells us in his erudite History of Egypt, (to which we are indebted for much that appears in this essay) the priesthoods, including that of Ammon, were dispossessed, the official temple-worship of the various gods throughout the land ceased, and their names were erased wherever they could be found upon the monuments. The persecution of Ammon was especially severe. The cemetery of Thebes was visited and in the tombs of the ancestors the hated name of Ammon was hammered out wherever it appeared upon the stone. The rows on rows of statues of the great nobles of the old and glorious days of the Empire, ranged along the walls of the Karnak temple, were not spared, but the god's name was invariably erased. Even the royal statues of his ancestors, including the king's father, were not respected; and, what was worse, as the name of that father, Amenhotep, contained the name of Ammon, the young king was placed in the unpleasant predicament of being obliged to cut out his own father's name in order to prevent the name of Ammon appearing "writ large" on all the temples of Thebes. And then there was the embarrassment of the king's own name, likewise Amenhotep, "Ammon rests," which could not be spoken or placed on a monument. It was of necessity also banished and the king assumed in its place the name of "Ikhnaton," which means "Spirit of Aton."

So sincere an idealist could not long endure as his royal residence the Ammon-city of Thebes, with its old associations, and its silent and empty temples. Aton, the god of the empire, should possess his own city. Accordingly in the sixth year, very shortly after he had changed his name, the king was living in his own Aton-city in Egypt. He chose as its site a fine bay in the cliffs about one hundred and sixty miles above the Delta and nearly three hundred miles below Thebes. The cliffs, leaving the river in a semi-circle, retreat at this point some three miles from the stream and return to it again about five miles lower down. In the wide plain thus bounded on three sides by the cliffs and on the west by the river, Ikhnaton founded his new residence and the holy city of Aton. He called it Akhetaton, "Horizon of Aton," and as previously stated it is known in modern times as Tell-el-Amarna. In addition to the town, the territory around it was demarked as a domain belonging to the god, and included the plain on both sides of the river. In the cliffs on either side, fourteen large stelas, one of them no less than twenty-six feet in height were cut into the rock, bearing inscriptions determining the limits of the entire sacred districts around the city. The region thus demarked was then legally conveyed to Aton by the king's own decree, saying: "Now as far the area within the . . . landmarks from the eastern mountain (cliffs) to the western mountain of Akhetaton opposite, it belongs to my father, Aton, who is given life forever and ever: whether mountains or cliffs, or swamps . . . or uplands, or fields, or waters, or towns, or shores, or people, or cattle, or trees, or anything which Aton, my father, has made. . . . I have made it for Aton, my father, forever and ever."

It becomes more and more evident that all that was devised and done in the new city and in the propagation of the Aton faith is directly due to the king and bears the stamp of his individuality. A king who did not hesitate to erase his own father's name on the monuments in order to annihilate the worship of Ammon, the great foe of his revolutionary movement, was not one to stop half way, and the men about him must have been involuntarily carried on at his imperious will. But Ikhnaton understood enough of the old policy of the

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Pharaohs to know that he must hold his party by practical rewards.

Indeed there was one royal favour which must have been welcome to them all without exception. This was the beautiful cliff-tomb which the king commanded his craftsmen to hew out of the eastern cliffs for each one of his favourites. For the old mortuary practices were not all suppressed by Ikhnaton, and it was still necessary for a man to be buried in the "eternal house," with its endowment for the support of the deceased in the hereafter. But that eternal house was no longer disfigured with hideous demons and grotesque monsters which should confront the dead in the future life; and the magic paraphernalia necessary to meet and vanquish the dark powers of the nether world, which filled the tombs of the old order at Thebes, were completely banished. In thus suppressing these base and repulsive devices, which the perverted imagination of a stupid priesthood had imposed upon a confiding people, the king's reform was most salutary. The tomb now became a monument to the deceased; the walls of its chapel bore fresh and natural pictures from the life of people in Akhetaton, particularly the incidents in the official career of the dead man, and preferably his intercourse with the king. Thus the city of Akhetaton is now better known to us from its cemetery than from its ruins. Throughout these tombs the nobles take delight in reiterating, both in relief and inscription, the intimate relation between Aton and the king. Over and over again they show the king and the queen together standing under the disk of Aton, whose rays, terminating in hands, descend and embrace the king.

Either for the temple service or for personal devotions the king composed two hymns to Aton, both of which the nobles had engraved on the wall of their tomb chapels. Of all the monuments left by this unparalleled revolution, these hymns are by far the most remarkable; and from them we gather intimation of the doctrines which the speculative young Pharaoh had sacrificed so much to disseminate. From Professor Breasted's translation of the longest of these two hymns we need but quote a few lines to show their broadness of mental attitude and intuition.

How manifold are all thy works!
They are hidden from before us,
O thou sole god, whose powers no other possesseth.
Thou didst create the earth according to thy desire.
While thou wast alone:
Men, all cattle large and small,
All that are upon the earth,
That go about upon their feet;
All that are on high,
That fly with their wings.
The countries of Syria and Nubia,
The land of Egypt;
Thou settest every man in his place,
Thou suppliest their necessities.
Every one has his possessions,
And his days are reckoned.
Their tongues are diverse in speech,
Their forms likewise and their skins,
For thou, divider, hast divided the peoples.
Thou art in my heart,
There is no other that knoweth thee,
Save thy son Ikhnaton.
Thou hast made him wise in thy designs
And in thy might.

In this hymn the universalism of the empire finds full expression and the royal singer sweeps his eye from the far-off cataracts of the Nubian Nile to the remotest lands of Syria. These are not thoughts which we have been accustomed to attribute to the men of some fourteen hundred years before Christ. A new spirit has breathed upon the dry bones of traditionalism in Egypt, and he who reads these lines for the first time must be moved to involuntary admiration for the young king who in such an age found such thoughts in his heart. He grasped the idea of a world-dominator, as the creator of nature, in which the king saw revealed the creator's beneficent purpose for all his creatures, even the meanest; for the birds fluttering about in the lily-grown Nile-marshes to him seemed to be uplifting their wings in adoration of their creator; and even the fish in the stream leaped up in

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praise to God. It is his voice that summons the blossoms and nourishes the chicklet or commands the mighty deluge of the Nile. He called Aton, "the father and the mother of all that he made," and he saw in some degree the goodness of that All-Father as did he who bade us consider the lilies. He based the universal sway of God upon his fatherly care of all men alike, irrespective of race or nationality, and to the proud and exclusive Egyptian he pointed to the all-embracing bounty of the common father of humanity, even placing Syria and Nubia before Egypt in his enumeration. It is this aspect of Ikhnaton's mind which is especially remarkable. While to the traditional Pharaoh the state god was only the triumphant conqueror, who crushed all peoples and drove them tribute-laden before the Pharaoh's chariot, Ikhnaton saw in him the beneficent father of all men.

But while Ikhnaton was urging these teachings on his people the storm clouds were gathering. The vassal kingdoms abroad were not slow to seize the opportunity to assert their independence, and in Egypt the dispossessed priesthoods of Ammon and the other local gods were ceaselessly plotting against the king. Ikhnaton had probably never been physically strong, and his spare face, with the lines of an ascetic, shows the care which weighed so heavily upon him. The mental and spiritual strain proved too great a burden for the weak body, despite its courageous heart, and in the seventeenth year of his reign he succumbed to the overwhelming forces that were against him. In a lonely valley some miles to the east of his city he was buried in a tomb which he had excavated in the cliff for himself and his family; and before many years had passed the creed of Aton was forgotten; the shrines of Ammon once more ruled the land; and Akhetaton was a dust heap.

Thus disappeared one of the most remarkable figures in earlier oriental history. To his own nation he was afterward known as "the criminal of Akhetaton"; but for us, however much we may censure him for the loss of the empire, which he allowed to slip from his fingers; however much we may condemn the fanaticism with which he pursued his aim, even to the violation of his own father's name and monuments; there died with him such a spirit as the world had seldom seen before,—a brave soul, undaunted by facing the momentum of immemorial tradition, and thereby stepping out from the long line of conventional and colourless Pharaohs, that he might disseminate ideas far beyond and above the capacity of his age to understand.

J. B. Lindon.

TO M. C. H.

Oh! Mother, who hast dwelt with us awhile,
Shedding the radiance of thy joy and love,
Seeing in each his true divinity,
However small the spark, thou didst pause
To blow it into dazzling flame with thy spirit most divine.
No cry too weak to hear that came thy way!
All done with patience infinite
And tenderness surpassing, in Master's name
Thou didst work among us, and now gone
We bid thee God-speed on the path thy feet have found,
With hearts bereft, yet souls attuned
To truer harmonies and with love more kind
Because of thee. So when, the cycle run,
We meet again, we'll pay thee tribute
With the fruits of fresh endeavors
Thou hast roused in us thro' love of service.
Thus the cosmic balance shall be kept
By weighing love to equal love in lasting unity.

C. H. S.

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CLOSING WORDS OF PRESIDENT'S ADDRESS

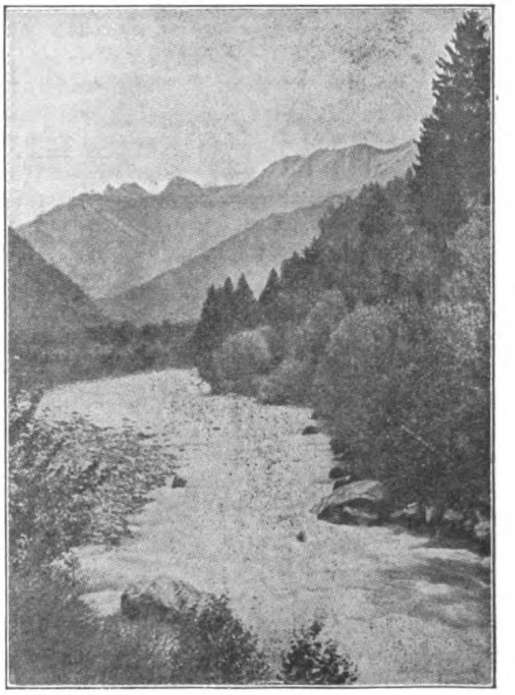
Mrs. Besant in *Adyar Bulletin*, January, 1912, writes at the conclusion of her address the following:

Brethren: I have no words by which I can convey from my own heart to yours the joy which fills me, as I lift up my eyes to the hills whence cometh the Lord, for whom the world is inarticulately crying in its sore need of help. Can you not picture Him as He stands in His great garden on the southern slopes of the Himalayas, under the spreading branches of a mighty tree, gazing, with eyes that are wells of wisdom and of compassion, over the wide plains that stretch beneath His Feet. He is waiting—He on whom wait the Guardians of the world.

As in the still hour before the dawning, one bird wakes after another, and soft notes flute forth from many places, calling from bough to bough, till presently, as the Sun-God rises, all burst into one glad melody of welcome, and the silence is shivered into rippling cascades of song: so in this waiting hour, before the rising of our Sun, soft calls are heard from heart to heart, and little fragments of song, half-breathed, tell over sweet cadences of melodious hope and joy, heralding the splendid outburst of triumphal song that shall greet the Master of Masters, when the world's cry for help shall draw Him downwards, when His Feet shall once more tread the common paths of earth, and the Desire of all nations shall come and speak the Word of Peace.



The Forest of Narhanda, through which winds the ancient path from India to Tibet.



Valley of the Scinde River.

From "The Times of India."

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*THIRTY-SIXTH ANNIVERSARY CONVENTION OF THE THEOSOPHICAL SOCIETY**

As when from some old and hallowed Cathedral, bells have boomed out far and wide, over hill and dale, in mighty sound-waves, that, from that spiritual center, extend in ever widening circles, carrying to all in varying measure the message from God's house, the reminder of things divine; so, on the 31st December at the close of our Convention, it was as if the whole atmosphere throbbed and pulsated with the echoes of that deep strong music, the message of theosophy, that in this week of crowded emotions and spiritual uplifting must have stirred every heart and exalted every noble quality in those who had the good fortune and the happiness to have come to this Convention.

And as all will scatter to their several homes in the many parts of the world, as well as of India, from which they have foregathered; the widening circles of spiritual music will spread out more and more, embracing an ever-increasing audience whose ears shall catch the echoes and the inspiration of that Harmony, of that Divine promise, which has radiated forth, through the Convention, from on high to all men.

It is so easy to be sceptical—so hard, for some, to have faith; so easy to pose as an "honest doubter," so hard to face that doubt and honestly to slay it by deciding finally and whole-heartedly either that one will give oneself wholly and without reservations to the service of a great ideal, or recognise simply that one is not yet able to do so and therefore turn one's hand patiently and without recrimination to another less arduous plough.

Yet just now, more than ever before, is the saying "he that hath ears to hear let him hear" true and the necessity for keeping wide and alert the intuition advisable and important. As with man, so with the Theosophical Society; it has passed from childhood and its groping stage of tentative efforts, through adolescence and complex development, to manhood and the precise life's-work that maturity brings. And it is not that theosophy has changed, as some of the more conservative members aver, but that in the growing edifice of theosophy as the plans are unfolded, the members of the Theosophical Society have now before them a far more clearly defined piece of work to perform—more of the scheme, more of the purpose, more of the details have in recent times been entrusted to the workers, and it is those who try to understand the plan and who are ready to press forward in the building, who, in any capacity, are willing to be guided and to serve in preparing the house of the Lord, who feel there is no time to waste in futile discussion and personal opinions, but are ardent with the one, single, whole-hearted purpose of trying to see what is required and getting the work done, that will finally see the fulfilment of theosophy's message and bring to realization the privilege that has been theirs in preparing, however humbly, to some extent for the coming of a World-Teacher.

It is these two great thoughts, namely the coming of a World-Teacher, and the ideal of Service, utter and complete and selfless, in preparation for His coming, that have been the characteristic and dominant tones of this 36th Convention of the Theosophical Society.

It is the uniformity of this keynote, and the solemnity with which its utterance has pervaded and inspired every type of gathering and meeting, that has particularly struck me and has made me feel how much strength and how much hope since 1910 the reality of the great work that lies before us in generating, kindling enthusiasm and devotion in so many hearts all the world over.

For one seems to see that no longer are we only a society laying foundation stones of great philosophical and religious truths. No longer do we merely combat error and try to engender broad views and greater

*Held at Benares, December 26th to December 31st, 1911.

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tolerance—but, while yet doing all this, we see how all that has been done in the past thirty-six years was but the clearing of a way, the "blazing" of a path through the tangle and the overgrowth, that the feet of the Teacher might presently bless in the treading and make thereby a new road along which men's lives might travel for centuries to come and men's souls reach more easily their glorious heritage.

In this sacred city of the East, the "Oxford and Canterbury of India in one" as Sir Edwin Arnold has called it, whose palace-walls, shrines, and tiers of ghats are washed by holy Ganga's water, whose "vast hill of hallowed architecture" encloses some 1,450 Hindu temples and 272 Mohammadan mosques, whose inhabitants live now, as for centuries they have been accustomed to live, untouched by the march of time or the change in civilisation, in this ancient and magnetic center of Benares, once again has the thrill of the coming of a World-Saviour been felt and the wise have seen, as of yore, His Star in the East. Is not all the country round blessed by the influence of Him who became the Buddha? —at Sarnath where the "Light of Asia shed its earliest beams" and the huge mound or *Stupa* marks the spot where in the Deer-park the Buddha preached His first great sermon after His illumination—at Gaya, a few hours' journey from Benares, where still the sacred spot, whereon the Bo-tree grew, retains the Lord's sweet influence, that the more sensitive yet may feel.

So, just as Adyar, our southern home, is blessed with all that there in recent times has been outpoured, so now Benares has been vivified and awakened to that greater life that now is steadily and rapidly maturing in our midst for the fulfilment of the days to come.

If in one way Adyar is a greater center, is the true home of the Society, is more beautiful in its wide lands and luxuriant groves and fields, yet here in this our northern home the youthful elements from the Central Hindu College, the warm-hearted, enthusiastic, affectionate family of students, professors and friends, make the pursuit of high ideals, the effectual carrying into practice of great collective and individual efforts in the higher life, a more vigorous and real a thing than can possibly be visibly apparent elsewhere. It is easier to overcome prejudices, to kindle love and devotion, to arouse enthusiasm and hope, to kill out the spirit of carping criticism—that fatal barrier to progress—to organise groups of common endeavour and effort in service, with the young and ardent than with the old and set. And so what must strike the visitor to a Convention here is the splendid material—and the still more splendid spirit animating it—that some of our elder Theosophical leaders have to work upon. Already last year, in the account I wrote in the January 1911 number of the *Adyar Bulletin* of the 35th Convention, I had occasion to allude to the admirable qualities which any one could see promised rich fruit in the characters of many of the "Benares Group" of workers; but I can testify that this year that promise has been maintained and their beloved Principal, Mr. G. S. Arundale, M. A., LL.B., and with him the Headmaster, Professor I. N. Gurtu, and Professor E. A. Wodehouse, M. A., and all the staff of Professors and helpers in the teaching, may well be proud of the growth and progress which is noticeable and the maintenance of those same high standards of utter self-forgetfulness and alert watchfulness and promptitude in all opportunities for service, rendered ever cheerfully and unobtrusively, for the love of the ideals they have put into their daily lives.

No account indeed of the Convention would be complete without allusion to the great courtesy and self-denying hospitality of our hosts. Mrs. Besant, Mr. and Miss Arundale, shelter in Shanti Kunja the more important of our members, Mr. C. W. Leadbeater, Mr. C. Jinarajadasa, Mr. J. Krishnamurti, and his brother Mr. J. Nityanandam. At Gyana Geha Mr. and Mrs. Samant, Mr. and Mrs. Sanjiva Rao, Professor and Mrs. Telang, Mr. D. K. Telang, Professor Dalal, Professor Trilokikar and many others, all have put themselves out and have done everything possible to make us comfortable and feel at home, while on

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the grounds in various buildings delegates and members from all parts are suitably housed.

Little, probably, do many of the visitors, especially perhaps the Europeans, know how much forethought, how much trouble taken, how much sacrifice of personal convenience, of time, of comfort, has been freely and willingly given by one and all, that their Convention guests might in all things have what they wanted and lack nothing. I have seen printed lists of instructions detailing all the domestic and other arrangements concerning not only the cooking of the various kinds and several types of meals required by the different religions and habits, and the lodging in the various bungalows and quarters provided for the many hundred visitors of all sorts, but also the minutest directions for the preparation, say, of hot water that someone had to supervise at 3 a. m. so as to be ready by sunrise for all; the lighting of all the grounds by night so that all might move about easily; the constant cleaning of the grounds and houses and sweeping of rubbish, papers, refuse, scattered everywhere by the thoughtless; the meeting of all arrivals at the station two miles off; the accompanying of those departing; the superintending of servants; the accompanying of parties for sight-seeing; the sale of books, pamphlets, photos, literature; the general looking after the lecture arrangements and seating the people; the enquiry and postal and telegraph office—all these things required minute organisation and long-prepared thought, time and trouble, as well as sacrifice of some one person to do that and nothing else all the time when interesting lectures were going on.

Well, it is observing how all these things were done that I have seen proved the words I wrote last year in the *Theosophic Messenger* of May, 1911, that "there is a nucleus of young fellows who live according to the highest ideals of manhood, whose lives are an unselfish endeavour to be of service to their fellows, whose aspirations are all on behalf of disinterested devotion to the loftiest ideals;" and it is this spirit of service, or willingness to work, regardless of any personal desire for progress, regardless of any personal opinion, any clogging self-element, ready always to be utilised, eager to find opportunities, alert for any hints, open to intuitive discrimination, and devoted and utterly loyal to their leaders in the work and in the service of the Masters, that has been most insisted on, most taught by our lecturers during the Convention.

Conventions are always distinguished, for the general public, by the official Convention lectures. These were delivered this year by our President and were of her finest, both in substance as in form. The subject was "The Ideals of Theosophy," and the general trend of them was to bring out how, in preparing for the great Teacher, theosophy is by no means merely theory irrespective of the practical world of man, but rather that in the message to the world theosophy has the key to many problems—social, religious, and political, and that the theosophic worker will do well to carry into every-day life, into the circle in which he lives and revolves, those teachings that theosophy gives him and that knowledge by which he can make theosophy a living factor and power in his life and a source of greater understanding and improvement in the life of his surroundings. The lectures will shortly be issued in book form and should be spread far and wide and do immense good, now that so many read and think theosophy.

Mr. C. Jinarajadasa, whom we had the good fortune to have amongst us at this time also gave several informal addresses with characteristic energy and command of excellent language and was chosen to deliver the last closing lecture of the series of our happy Convention gatherings by an extremely beautiful lecture entitled "The Vision of the Spirit," which next to those of the President is one of the finest theosophical lectures I have ever heard.

I will now deal rapidly and summarily with some of the other particulars of the Convention, though all details and figures will properly appear elsewhere.

The Reports and Business Meetings showed unexampled progress and growth

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in numbers as well as in work done. The issue of publications in all countries, and the general spreading of theosophical literature and theosophical influence seems to be increasing year by year. Large donations have this year helped the effecting of plans at Adyar and elsewhere. The Library, under Dr. O. Schrader's management and Mr. Johan van Manen's help, has largely increased, and the Society as such has been officially represented at more than one International Congress of scientists and savants, while our President herself has in London at the Queen's Hall and in Paris at the famous Sorbonne, held huge audiences of thousands of thinking men and women entranced by her eloquence and by the deep wisdom of her inspiring message to the world.

During this strenuous Convention week we have had meetings of every kind; for though the message is one, theosophy conveys its message in many forms to bring help to the many different temperaments. So there were two question meetings held by Mr. C. W. Leadbeater, interesting as showing how rarely people stop to think a thing out for themselves or to search for it in a book before they ask a teacher, so that the answer often fails to be of use in them, since they get it without trouble, while to others at any rate it is certain to have been instructive. There were two Masonic meetings and two meetings of the "Sons of India" in the first of which Professor Sanjiva Rao spoke eloquently and thoughtfully on what should be the stimulating force within the Order and what its ideals; and at the second of which a large number of new members, Europeans and Indians, were initiated into this Order whose motto is "I serve," and, *inter alia*, undertake to do at least one act of service each day. Then there was the Indian Convention proper, and that well-known and eminent writer and theosophist, Babu Bhagavan Das, was elected General Secretary. There was a general meeting of the E. S. in the Indian Section Hall, and two other meetings of the Esoteric Section which were held in the Shrine Room. All members will not fail to recall the help and inspiration they received on both occasions.

Then there was a meeting of the "Order of Service" and an "Anniversary Meeting" attended by delegates and representatives of many lands who spoke of their several countries and the work done there. There was also an Educational Conference and last, but most important of all, there were two most notable and beautiful meetings of the "Order of the Star in the East." This new Order which in one year of existence now consists of thousands of members, theosophists and non-theosophists, spread over the whole world of civilised nations, has for its inspiration and scope, as all know, the belief in the Coming of a World-Teacher, and the desire to work for the preparation of His Coming, in that belief. The Private Secretary to the Head of the Order, Mr. G. S. Arundale, on Thursday, December 28th, had spoken to the meeting of the general scope of the Order and the work before it, and it was arranged by Professor E. A. Wodehouse, the Organizing Secretary of the Order, that that evening all members desiring to get that personal touch with the Head, should come and bring their certificates of membership to receive them personally at his hands.

This meeting took place at 6 p. m. in the Indian Section Hall. Mr. J. Krishnamurti took the chair as Head, sitting by the big chimney piece at the southern end of the Hall, with the great portrait of H. P. Blavatsky and the bust of Colonel H. S. Olcott over his head. Near him sat the two protectors of the Order, Mrs. Annie Besant and Mr. C. W. Leadbeater. Near them were his brother, Mr. J. Nityanandam, and Mr. C. Jinarajadasa and some of our better known workers. The Hall was packed and indeed some few were shut out for want of room. After a few graceful and dignified words the members were asked to come up a central aisle and after presenting and receiving the certificate to withdraw down the sides and so get back to their places. No sooner had the first members presented their certificates to Mr. Krishnamurti, as he stood at the top of the central aisle, and bowed as they received so charming and graceful a smile from their

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young Head, than a strange and wonderful feeling and stillness came over the whole Hall and then we all assisted at one of the most remarkable sights that anyone could ever have imagined. It seemed connected with the general atmosphere of the Hall, the gentle bearing and sweet, simple and utterly unaffected demeanour of Alcyone, and his way of conveying to each one his certificate with a smile and a personal suggestion of affection and—I must call it so—graceful benediction, that of a sudden we all realised—and thought it quite natural at the time—that somehow quite spontaneously and with no jar of inappropriateness, but rather with some inner feeling of delight, each and every man and woman, young and old, was not only receiving the certificate from Alcyone's hands, but was kneeling, if European, or prostrating, if Indian, him or herself before him, giving their papers or pins to be touched by him and showing in many of their faces considerable emotion in so doing. None who witnessed that scene, when at the end his own brother paid him homage, is likely ever to forget it, and I, personally, have not the slightest doubt that it will, at some future time, perhaps when it is too late, be recorded in history. But let there be no mistake among those who scoff at or criticise such an event—it was not to the lad, not even to Alcyone, that the people bowed. It was to all that is behind h'm, to that which to each is represented by the author of *At the Feet of the Master;* it was to each man's own hope, to each man's own highest, most intimate, most sacred religious aspiration and longing in the future, that each man present bowed down and saw centered in that beautiful and young figure the occasion and the impulse to do so.

Everyone will of course only entertain reverence and respect at the exhibition of another's most hallowed feelings whatever form they take, and in this instance not only was that meeting the consecration of all the hopes and aspirations of those present, but the very strength of the feelings, the very simplicity of the improvised and spontaneous ceremony, the utter genuineness and artistic beauty of the whole memorable and never-to-be-forgotten scene of old and young, white hairs and young faces all gratefuly taking comfort in the presentation of their ideal to the inspirer of many of their thoughts, called forth a response so mighty, so wonderful in its blessing, that all present left that Hall with their spirits raised and their hearts made new, and all were purified and better for what had taken place.

Two days later a second meeting was held and those who had missed the first meeting had an opportunity of receiving their membership certificates at the hands of their Head. Again, though to a lesser degree, the same great influence pervaded the Hall and marked the ceremony.

This and many other memories will dwell with those who were present at Convention and will help them and others as they scatter to their homes near and far. Our President's closing words at the end of the Convention on the last day of the year were: "Our Convention is over, may all carry away to others some of the blessing that has been given to us here."

And not here only where the great notes were struck and reechoed at once in all hearts by their power and beauty but all over the world where the sound shall gradually extend and reach, let all whose hearts are sincere in the work of Theosophy and who look for the near Coming of a great Teacher seek to hear the keynote of service, of selflessness, of sacrifice given out once more at this Convention of Benares as the sole way to reach the feet of the Blessed Ones, the only efficient means, in this life, of preparing the paths for the Coming of the Lord.

William H. Kirby.

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PARCIVAL

PART THREE: WHICH TELLS OF SALVATION

BOOK FOUR: ORGUEILLEUSE

Gawan is asleep, and it would be sin to disturb him. The Aventuere has told us how he has wrestled with great danger until he gained the prize. All the famous battles are as nothing to the danger experienced by Gawan. Lanzelot crossing the sword-bridge and fighting with Meliakanz; King Karl the Great hurling the lion out of the castle at Nantes: all these were play compared with Gawan's encounter. Le-Choisi-Gueule, Ereck, who took the city of Joie de la Cour from Mabonagrin, and the proud Iwain, who did not withstand the test of pouring water on the magic stone: none of these suffered as did Gawan.

But what danger do I mean? It was Orgueilleuse, who was stealing into the heart of the knight, and was overthrowing him who thrives on dangers. How is it that a brave knight may be thus completely overcome by a woman? That is the work of Lady Minne (Love), who likes to pour her sorrows on those who have won some prize of knighthood.

Lady Minne, if you seek renown, let me tell you that this battle will not add to your honor. The race of Gawan has always paid you due homage, even so far back as Mazadan whom the fairy-queen Terre de la Joie carried away to Famorgan, when your power touched his heart. Did not Ither of Gaheviesz bear your banner? No woman would have refused his love; and by his death you lost your most faithful servant. It was you who caused the death of Ilinot, who left his country to court the beautiful Florie of Kannedich. I might further mention Galoes, Gamuret and Parcival; Itonie, in love with King Gramoflanz; and the sweet Suerdamur, who married Alexander. And now I sing in sorrow of the danger of the hero of Norway, who by his might loosed the magic bonds of the Castle of Wonders.

Gawan, in his feverish love passed a restless night; tossing about, he tore loose his bandages, and lost some blood. But the skill of the queen was such that he arose when daylight shone into the room, and dressed himself in clothes which she had brought in while he slept: linen from Buckram, a fur cap, and clothes from Arras. He felt so well that he walked about in the castle, admiring its wonders, built by magic. The windows were adorned with amethysts, topazes, granates, diamonds, achates, chrysoliths, rubies, smaragds, sards,—so the story tells us. The pillars were slender, light and tall, but none could compare with the one in the center of the rotunda. The wise Klinschor had carried it away from the land of Feirefisz. As the hero stood and admired it, he became aware of a great wonder: It seemed that in the column were mirrored all the country round about the castle, with mountains, valleys and fields. He could see people standing, moving about or riding.

To watch this wonder more closely Gawan sat down in the window; then came the old queen Arnive with her daughter Sangive and her two grand-daughters, Itonie and Kundrie la belle. Gawan greeted the queen and, at her behest, kissed the other ladies with courtly manner. They all sat down, and Gawan asked about the column. Arnive informed him that everything which happened within a circle of six miles radius could be seen in this stone, which was so hard that no tool could make an impression upon it. It was stolen away from Queen Secundille at Thabronit in the heathen land.

While she was speaking, Gawan saw in the mirror a knight riding over the plain, splendidly armed, a lady by his side. It was clear that the knight was seeking battle. Gawan looked out of the window and saw that the mirror had not misled him. The lady was Orgueilleuse, who came to heap more dangers on her knight; her companion was Florand, a Turkish knight, whose prowess was famed in three lands. The queen warned Gawan that he was too weak to go out and fight, but the hero asked for his armor, which they put on him very

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unwillingly. The merchant had to saddle his Gringuljet, for the hero was hardly able to mount and lift his shield.

Gawan rode back to his former host Plimpalinot, who gladly gave his new master what he desired, a strong spear, one of many which he had picked up on the battle-ground. He was carried over by the ferry, and found the Turk awaiting him. They charged: the Turk's spear struck the helmet-band of Gawan, but this knight aimed at the helmet and unhorsed his opponent. He rode over him until he begged for mercy; the ferryman meanwhile took his horse over the river.

Orgueilleuse derisively bade Gawan go back to the ladies in the castle who would nurse his wounds and wash him, for how could he undertake more battles for her sake? But the hero insisted that he would serve her faithfully unto death. "Then," said she, "you may ride with me and gain more renown in battle." Gawan was overjoyed; he sent the Turk to the ladies of the castle with his host, bade them to care for him, and followed the bewitching lady. But the ladies of the castle wept when they saw the wounded knight ride away to meet further dangers.

The queen of Logreis told Gawan that he was to get for her a wreath from the branches of a tree. They rode on for several hours, when they reached a wood called the Klinschor forest. She led him on until they came to a deep gorge and a field. The hero forced his steed to jump, but only the fore-feet of the horse reached the further bank, —he fell down, while Gawan was able to seize the branch of a tree and lift himself to the ground above. The swift stream was carrying away his horse; he ran ahead and down a gully and succeeded in recovering Gringuljet with the help of his long spear. The drenched horse shook off the water, and then Gawan rode over to the tree pointed out by Orgueilleuse. He broke off a branch and made it into a wreath, with which he adorned his helmet.

Hardly had he done this when a knight of haughty bearing came trotting up, but he was unarmed. He was so proud that it was his custom to fight only when two or more knights had offended him. On his hand he carried a sparrow-hawk, sent to him by Itonie. His hat was made of peacock-feathers from Sinzester, and it bore a white plume. A long mantle of green velvet, trimmed with white fur, reached down nearly to the ground. His Danish horse was not large, but strong. He said, "Sir I have not yet relinquished this wreath. If two men had taken it, they would have had to answer for it. Your shield bears the marks of battle, and a hail of arrows pierced many holes in it. You have experienced how it feels to rest on Le Lit Merveille. You have had an adventure which was meant for me, if the wise Klinschor had not avoided hostilities with me, and I had not declared war against her to whom Minne has thus far always granted victory. I know well the hate of her who sent you here for battle; she has indeed reason for hating me, for I slew her beloved knight Cidegast together with four others, and sought to carry her away by force. I offered her my crown and my land, but she spurned me with anger. Thus I was her suitor for a year without success. I know that she has promised you her love if you are able to take my life; and were there another one with you you would have slain me or both been slain by my hand.—My heart has been touched by another love; from your kindness I shall expect help, now that you have become master of Terre-Merveille. Your battle in the castle has crowned you with fame, which you may beautify by your grace; assist me in my suit for a maiden for whom my heart is in pain, and who I believe loves me, for I suffered dangers enough for her sake. Since Orgueilleuse became my bitter enemy, whatever renown I have won, whatever I suffered, whatever success I had, my weal and woe—she created it, the sweet Itonie, whom I greet first of all. She is the daughter of King Lot; tell her of my service, describe to her my pain, and take this ring as a present to my dear, sweet mistress. You are released from fighting with me, since there are not two of you. Who would count it to my honor if I should take your life or let you yield yourself to me? Such battle I avoid always."

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Gawan answered ill-humoredly that he considered himself able to defend himself, and if the other would gain no fame by conquering him in battle, still less renown would he (Gawan) gain by breaking off the branch from the tree. But he declared himself willing to carry out his request, and the unarmed knight gave him the ring. Gawan asked him who he was, and this one replied, "My father was King Irot and I am King Gramoflanz, and make it a rule not to fight against a single lance. Only one I except, he is called Gawan, and I have heard so much of his renown that I must fight with him to avenge my sorrow. His father slew mine by treachery."

The hero of the Table Round was much surprised to hear the king express hate towards him at the same time that he declared himself in love with Gawan's sister Itonie. He made known his own identity, and they arranged to meet in battle after sixteen days before Chateau-Merveille in the presence of the knights of King Artus and of King Gramoflanz. The knight in green then asked Gawan to follow him to the city Roysabines where he could cross the stream by the bridge, but Gawan preferred to get back more quickly, and this time Gringuljet made the leap successfully.

(*To be continued*)

C. Shuddemagen.

ASIATIC TRAVELS OF YOUNG-HUSBAND

Believing that our readers will be interested in the comparatively recent explorations, geographical studies and military expeditions which have done so much for the world's knowledge of Central Asia, we propose to print in *Messenger* from time to time, extracts from volumes of travel and exploration beginning with the present article on the first expedition* of Col. Francis Edward Younghusband, C. I. E.

Col. Younghusband made his first travels into the Central part of Asia in 1885. The enthusiasm and brightness of his nature give a wondrous charm to his descriptions.

The beauty of the southern Himalayas is full of interest. H. P. B. wandered much among these slopes and tells us a great deal about the peoples who dwell in these remote regions of the earth, so close to civilization and yet so far removed in customs and in language from our Western civilization.

Kipling, in his wonderful work on Indian life, written about a trivial though charming story entitled "Kim" has described much of the life and scenery of this part of the world.

Sven Hedin has spent many years of his life in the study of Central Asia and has told us some things of the southern slopes of the Himalayas to which we may later refer.

When we come to think of the meaning of the geography of Central Asia and especially of the physical features of it and when we apply our knowledge of the migrations of the early sub-races to this knowledge of geography we see what is its meaning and its relation to the history of human life and the story of human development.

The work entitled *The Heart of a Continent* is really the story of a young man's wandering from Mukden westward through Central Asia and Thibet.

"The first wild wandering through the Himalayas is one on which I look back with almost keener enjoyment than on any other journey I have subsequently made. I had been in Switzerland and seen the snow-mountains before, but only as a boy, when I was not able to wander as I would. Now I was free, and in all the pride and keenness of twenty-one. One march a day was not enough for me; I made two regularly, and sometimes three, and I wanted to go everywhere in the two months which

**The Heart of a Continent*, New York, Charles Scribner Sons, 1904.

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was all I then had available. The scenery of such valleys as those of Kangra and Kula was enchanting. And then came the excitement of preparing to cross my first snow-pass. I had pictured to myself every imaginable horror from descriptions in books (written, of course, as I afterwards understood, from experiences at exceptional seasons), and I can still recall my disappointment at finding that all these horrors had degenerated into simple heart-breaking plodding through soft deep snow hour after hour, with an icy wind blowing, and the sun striking down on the top of my head and combining with the rarefaction of the air to give me as bad a headache as I ever had. Then, too, the feeling of disgust and despair at the sight of those utterly bare, brown mountains which lie beyond the first forest-clad zone of the Himalayas, their cold and almost repellent appearance—all this I remember well, and the rawness and inexperience of the whole of my arrangements, and the discovery that I could not march for twenty or thirty miles a day, as I had imagined I should be able to do, with just about enough food for the whole day as would form a decent breakfast for a man in hard work. And yet there was a delicious sense of satisfaction as each long day's march was over, as each pass was crossed, each new valley entered, and the magnificent health and strength which came therewith inspired the feeling of being able to go anywhere and do anything that it was within the powers of man to do.

From this first tour through the Himalayas I came back with the exploring fever thoroughly on me, and I plunged incessantly into books of travel. Very fortunately, too, just a few months later on, in the cold weather of the same year, I found some small scope for my superabundant energies in a three months' reconnaissance which I was sent to make upon the Indus and towards the Afghan frontier; and then, after being attached for some weeks to the Quartermaster-General's department under the late Sir William Lockhart, for the durbar in honour of the Amir of Afghanistan, I was sent to Simla as an *attaché* in the Intelligence Department, and ordered to revise the *Gazetteer* of the Kashmir frontier. Here was most congenial work, for it dealt with all the approaches to that mysterious land of Yarkand and Kashgar which had so fascinated me at Dharmsala, and of which I had so often heard in connection with my uncle, the explorer. The fine library of books of travel in every part of Asia which was now at my disposal was yet another incentive to exploration, and many were the schemes which I revolved in my mind that summer of 1885 at Simla."



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Prison Work Bureau

HEAD: E. B. CATLIN, ANACONDA, MONT.

The response to the call for prison workers exceeds my expectation. So many of our members have offered themselves for this field of service that many of our prisoner brothers have been supplied with correspondents along theosophical lines, and their recent letters are full of gratitude. The members who are writing are delighted with the work; in fact, a number are overjoyed that they are permitted to pour a little sunshine into lives so dark. And a few of those who have received letters from their prisoner-pupils write that they feel the help will not all come from them; that some of these letters show polish, and a good understanding already, a mental grasp of our philosophy that some of our older members would fail to express so well. They also find that prisoners are quite like other men, and not at all as they expected to find them.

For the benefit of those who know little or nothing of the conditions of prison life let me say that the percentage of intelligent, often well-educated men in prisons today is large. The prisoner is not different from other men; about all the difference between many who are in prison and ourselves is the wall that separates us. All convicts are not criminals, neither are all criminals convicts. Men in the penitentiary are, on the average, about the same as men you meet on the outside.

To no class of people should theosophy appeal more than to prisoners; it gives them fresh hope, fresh chances of repairing what before has seemed irreparable. Of all the forms of religious and ethical consolation offered to the inmates of prisons theosophy alone appeals to any considerable number. It is the explanation afforded by it of the seeming cruelty of a blind Fate to the helpless and oppressed which appeals to a man who feels that he has unjustly suffered. A doctrine which explains that the seething injustice which he sees about him is not, after all, actual injustice, but is rather the harvest of past sowing, is the one eagerly accepted by the intelligent man behind bars, and he readily sees the practical corollary, that as is the sowing to-day, so will be the fruitage in the next life. When this teaching is assimilated the effect will show itself in the prison records of those who are studying theosophy and we shall have the encouragement and assistance of prison authorities.

The idea of reincarnation, when once grasped by a man in this position, is comfort unspeakable. To feel that he who has been "up against it" in this life will have another chance, that after all he will have a "fair show," means more than the average man or woman whose life has flowed along lines of ordinary ease and comfort can well imagine. It means if the apparent calamity is faced with resignation and manly determination it may be transformed into a blessing. This acceptance of the result of his action places the prisoner far above and beyond those who have not had this experience, but have deserved it as much or even more than he, for the prisoner has paid his penalty and is free; while the man who is apparently undisturbed in his course of lawlessness may feel that he is evading the law of eternal justice; but let him not be deceived: "The mills of God grind slowly but they grind exceedingly small." What thinking man would not rather be he who has paid his penalty and learned his lesson, than he who is pursuing a course of wrong-doing, of whatever nature, in the delusion that he will not suffer for it? Sooner or later the existence of the Eternal Law will be made plain, not for the purpose of making the wrong-doer unhappy, but that he may be enlightened and re-established upon a plane of progress and right action.

There is a great truth underlying the old adage, "The greater the sinner, the greater the saint." The person of medium or average talents can be neither greatly good nor greatly bad; there is not enough for him for more than petty virtues or petty vices.

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As is pointed out in one of Mrs. Besant's books: "The strength of the desire-nature in a man is the measure of his capacity for progress, the measure of the motor-energy whereby that man can press onwards along the way. The strength of a man's reaction on his environment is the measure of his power to modify, to change, to conquer it." For this reason, if for no other, is this a definite work for theosophists to do, if we are to help lift some stones out of the way and prepare a highway of loving hearts for the feet of the Blessed One to tread. Let us teach our brothers that in their struggle with the desire-nature the "motor-energy" is not to be destroyed, but it is to be used to transmute the lower desires into those which mark the higher evolution of man.

If all of those who have so kindly responded to the call for volunteers do not at once receive the address of a prisoner-correspondent, let them not be discouraged. The Prison Work Bureau is like a new piece of machinery: a little time is required for the various parts to adjust themselves to one another before the machine works perfectly. Perhaps you have noticed that the various lines of work of the Theosophical Society all begin in quite a simple, rather unorganized fashion, and then gradually order and system comes about. This Bureau is no exception to the general rule, which seems to be according to a universal principle.

During the month I received a letter from a prisoner-correspondent containing the names of twelve other prisoners who desired to correspond with some of our members who would instruct them in Theosophy. The names have been placed in competent hands, and I look for many more from the same source.

Mr. E. W. Munson has started work in the Idaho prison at Boise. One of our Nebraska members has access to all of the penal institutions in his state and is endeavoring to arouse the interest of prisoners in "Theosophy by Correspondence." A Chicago theosophist now living in Pueblo has undertaken propaganda work in the Colorado state prison. Two members in Portland, Ore., and two in Seattle are doing excellent propaganda work in city and county jails. I shall be pleased to hear from any who are engaged in prison work along independent lines; the effort we are making should be concerted and along similar lines. Those who are corresponding with prisoners are requested to say to their wards that others who are interested may obtain correspondents by addressing me at Anaconda, Montana. We are prepared to supply as many correspondents as required, and without delay. *Edwin B. Catlin.*



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Notes

To the Members of the American Section:

The general secretary of the American Section, owing to the pressing need of devoting more of his time and energy to private affairs has been obliged to resign his office.

Mr. A. P. Warrington, of 322 Wilton Place, Los Angeles, California, has agreed to fill out the unexpired term.

The affairs of the Section are in excellent order and the early spring is the easiest time of the year in which to transfer the work. So we anticipate no serious disturbance of the flow of business events.

The editorship of *Messenger*, for the present, will be in the hands of the former secretary. Hence all matters pertaining to the literary phases of the *Messenger* work should be referred to him. But the remaining business of the Society should be sent to Mr. Warrington.

The undersigned wishes to express his appreciation of the generous good-will of the members of the Section and his deep regret that his retirement is necessitated by circumstances wholly beyond his control.

A full report will be printed in a future number of *Messenger*.

Weller Van Hook.

March 26, 1912.
31 N. State Street,
Chicago, Ill.

The placing of theosophical literature in racks in railway stations and restaurants in the city of Chicago is a work which has been undertaken by Mrs. M. V. Garnsey of LaGrange, Ill. The greater portion of the literature to be used treats of the topics of karma and reincarnation. Mrs. E. P. Freeland, 168 Troup St., Rochester, N. Y., has charge of the national work of which this local work is a part.

During the month of February fifty-seven new members were admitted to the Society, eleven members resigned, and four members died.

A lodge has been established at Houston, Texas, to be known as the Houston Lodge, with the following charter members: Edwin P. Howell, M.D., Otto H. Meitzen, Henry E. Shuddemagen, Herbert J. Breck, Francis E. Martin, Mrs. Alice P. Hukill, Mrs. Bell Watkins, Mrs. Kate I. Brown, Joseph A. Brown, Henry H. Ellzey, Mrs. Loula S. Ellzey, Mrs. Ella P. Williams, Mrs. Mattie N. DeMont, Miss Clara Elsie Blake, John F. Cramer, Mrs. Carrie A. Breck and Mrs. Etna E. Molyneaux.

A few weeks ago it came to mind that our lodges in America should have *Vahan* on their tables and that the English lodges might have copies of *Messenger* on their tables, thus effecting a sort of exchange of sectional organs. The suggestion was transmitted to Mr. Wedgwood and he immediately made arrangements whereby this could be effected. So each lodge of the American Section will receive hereafter a copy of *Vahan*.

Mrs. Besant will deliver five lectures in Queen's Hall, in London on "The Path to Initiation and The Perfecting of Man," as follows:

March 3, "The Man of the World: His First Steps"; March 10, "Seeking the Master"; March 17, "Finding the Master"; March 24, "The Christ-Life"; March 31, "The Christ Triumphant, and the Work of the Hierarchy."

Mrs. Elizabeth M. Wardall, Seattle, Wash., announces that all volumes of old *Theosophist* have been sold, so that it is impossible to fill further orders.

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THE THEOSOPHICAL SUNDAY SCHOOL

Lessons for Second Quarter

LESSON 1. - EASTER LESSON. APRIL 7, 1912.

The Appearance of the Risen Lord

Lesson Text:—I. Cor. 15:1-11.

Golden Text:—"This Jesus hath God raised up, whereof we are all witnesses." —Acts. 2:32.

The Exoteric Lesson:

"The partial and imperfect and temporary are always being taken away and buried, that the perfect and eternal may rise out of their tombs to bless us."—*Phillips Brooks.*

The joy of Easter morning may be in every heart, and every day a happy Easter-day for those who abide in the "secret place of the Most High."

The evil in man alone can die, the good is ever eternal and when the evil dies the good lives on to bless all future lives.

The Esoteric Lesson:

Christ died at the hands of His enemies but He did not leave the earth plane at once as ordinary men do, but lived in touch with His disciples for upwards of fifty years, contacting them by the use of a subtle body seen only by His chosen ones.

His object in remaining so long in touch with men after His physical death seems to have been for the purpose of imparting to His disciples the Mysteries (the Hidden Wisdom), known only to initiates. These Mysteries were taught by word of mouth alone and it seems as if those known as the Apostles were the first to be initiated into the Holy Mysteries, the Apostles' (Bishop's) Staff having a significant occult meaning understood fully by initiates.

The "Resurrection" also stands for a ceremony in the fifth and last great initiation, which represents the completing of human evolution, the final casting off of all earthly fetters, and the entrance into the fullness of divine life.

LESSON 2 APRIL 14, 1912

The Use of the Sabbath

Lesson Text:—Mark 2:23-28 and 3:1-6.

Golden Text:—"The Sabbath was made for man, and not man for the Sabbath."—Mark 2:27.

The Exoteric Lesson:

A day of rest is a logical necessity to all forms of life, and the value of the old Jewish idea of one day in seven has proven inestimable.

Not only do human beings need rest, and the beasts of burden who serve us, but even so-called inanimate creatures such as locomotives and stationary engines, printing presses, etc. Science demonstrates that machinery works better and lasts longer if given a rest time.

All religions have holy days and it is indeed well to turn the mind of man from material things to spiritual things, and this can best be done when the ordinary cares of business or labor do not weigh upon man's mind.

The end of all things is a return to God, and we are told in the Scriptures a time will come when all things shall pass away, meaning all material things; the spiritual alone remains, hence man does well to turn away in thought and act from the material to the abode of his future existence.

The Esoteric Lesson:

Christ Souls and their pupils recognize and obey an inner law and hence their ideas and actions are often misjudged by men of lesser evolution.

Old customs, old ideas, are but the thought forms of past humanities, they may be utilized or thrown aside, in proportion to their use in the present scheme of things.

There are Pharisees to-day who object to the freedom of thought, to the forward

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movements not in keeping with ancient traditions and present customs, and a Christ Soul and his pupils ever sound forth new ideas; they must stand as types, no longer of the past, but of the future. The past is no longer alive for them, the future opens out and they see the ages yet unborn, and shape their words and acts to harmonize. Hence a Christ Soul ever stands out among men as a Perfect Man, but alas not usually so recognized, until the ages pass when men grow into the likeness of Him they so long ago despised and rejected.

LESSON 3 APRIL 21, 1912

The Appointment of the Twelve

Lesson Text:—Mark 3:7-19; Matt. 5: 13-16.

Golden Text:—"Ye did not choose me, but I chose you and appointed you, that ye should go and bear fruit."—John 15: 16 (R. V.)

The Exoteric Lesson:

There are many kinds of people in the world and God loves them all. Each human being is needed to fill his place in the scheme of things.

Every man because of his life in the world is as one sent forth by God to do the work committed to him, whatsoever his station in life; how lowly or how exalted be his task matters not if he does his work nobly and well.

The disciples of the Gospel story were men of varied talents and yet together they formed an organization that is said to have been the foundation of the Christian religion. It is the brotherliness, the co-operation of men working for a great Ideal that makes the forward evolution of the world possible.

The Esoteric Lesson:

The people of the world are ever interested in the miracles which take away disease, which give sight to the blind and make straight the crooked limbs. Only those who are ready for deeper spiritual food are as the disciples, withdrawn apart to be taught the hidden wisdom.

Like the disciples, the men who are ready to be the helpers of the world, the elder brothers of the race, are often called away from the life of the world. No longer may they seek the wealth, or the fame, or the rewards of action, for they are being definitely prepared to live in the kingdom of God, from which kingdom they may teach their younger brothers. Hence it is that the great Teachers and their disciples who have come from age to age, are men who lean not to wealth, nor take comfort in the honor of men. Sufficient for them is the reward of having the privilege of following in the footsteps of their Masters.

Like the disciples who were so different in temperament and yet each having his place in the work of the Master, so in religions and philosophies, men of different gifts and attainments are needed to do the work. One man having nine virtues but lacking the tenth and another lacking the nine but having the tenth, are each needed to do the work of the Lord. Without the tenth virtue the work would be incomplete, therefore the man with but one virtue, though he lack the nine is needed, as is the man with the nine virtues. This teaches the need of tolerance and co-operation with all men, of whatever religion, philosophy or station in life they may be.

LESSON 4. APRIL 28, 1912.

The Beatitudes

Lesson Text:—Matthew 5:1-12.

Golden Text:—"Blessed are the pure in heart, for they shall see God."—Matt. 5:8.

The Exoteric Lesson:

Elizabeth Stuart Phelps has said of the Sermon on the Mount: "It was and remains, seen across the span of civilization, and judged by the standards of the sever-

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est criticism, the great masterpiece of religious address."

John Wesley has said of it: "It is the moral law of the kingdom of Christ"—and Professor W. G. Blaikie has said: "It is more like a wonderful mosaic, like the essence of many discourses pieced together, than a single sermon."

If men would live the character idealized by the Master in His sermons, the kingdom of Heaven would become incarnate and the Angels of Heaven would move among men.

The Esoteric Lesson:

The word "Mount" in the text has an esoteric meaning. It is used here to signify a place of Initiation and the teaching recorded as "The Sermon on the Mount" is possibly the teaching given at an initiation. We have a like incident in the beautiful message in *At the Feet of the Master*, given Alcyone by his Master K. H. on the occasion of his first initiation.

The Sermon on the Mount may also be a collection of precepts given by the Master to those near to Him by past ties, for the text would indicate He said the blessed words only to His disciples.

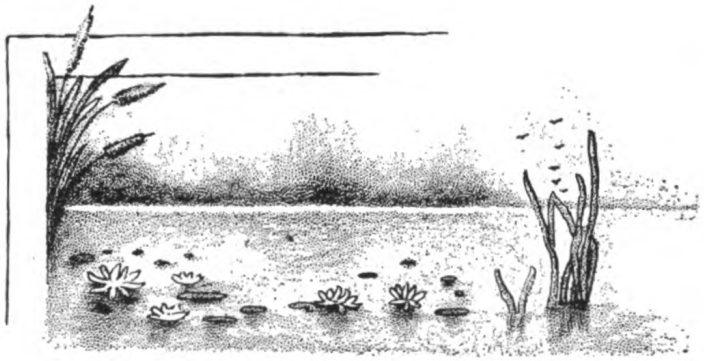
The life referred to is indeed the spiritual life. To be poor in spirit means to have seen the Light or Wisdom (fruits of the Spirit), and having seen, but not possessed, the Soul realizes his poverty and the blessing is in the recognition of the lack; hence "their's is the kingdom of Heaven."

To mourn and to be comforted means to recognize the pain and sorrow of the soul, because of the ever growing Spirit, who mourns not, but is Eternal Peace.

To be meek is to repay anger with kindness, persecution with peace and hate with love. Meekness is not weakness, it is the Spirit overcoming the flesh.

To hunger and thirst after righteousness is not to long for a good name or the fruit of a right life, but the inner meaning rightly understood will lead to the life "hid with Christ in God."

David S. M. Unger.



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The work of the League has recently been taken up in many new places, and numerous reports are coming in;—all filled with enthusiastic accounts of work which is progressing smoothly. A number of new lodge-units have been formed, and the members are throwing themselves actively into the real spirit of propaganda. The great need of our work is not as yet generally appreciated, but we are all awakening from our dormant condition more and more every day. It seems as if the League is now about to enter on a period of greatly enlarged usefulness to the great cause we love so well.

We would once more urge the necessity of forming organizations in all those lodges who have not yet done so. Three members, or more, forming a lodge unit, can make interesting history in their field for future centuries; they can do work which is of great usefulness to the Master, while it may seem small in the eyes of the world.

Monthly reports from Seattle are being printed in order to show what a really live lodge-unit can do. Do not hesitate because your lodge is small and its members not over-active. A single person can do great things; why not coöperate and multiply your efficiency. Let us hear from you,—we want to give many more reports every month.

The following extracts are from several letters from one of the earnest workers:

Would have written sooner but have been ill for a week with la grippe; worked right along until yesterday, then my eyes gave out and I could not write. It has put me back a little but not very much. I have just received over four hundred pamphlets —so I can not think of la grippe. I sent to all the principals of the schools and next will be the lawyers,—that will take some time, as we have plenty of them in Portland. A gentleman who attends the study class received one of my pamphlets. He told our secretary he thought it splendid that some one was trying to get theosophy around Portland. That was pleasant to hear as some think it a waste of time and money to give out pamphlets as I have been doing. It is the only way I see to get new members. . . . Regarding the prison work, I have offered Mr. Catlin to try to help three of the prisoners. If there are any who want to learn of theosophy and know nothing of it, I can help, but, of course, I can not help where one is very far advanced. However, I can always write them a cheerful letter and let them feel that some one thinks kindly of them and will help them. I will send each a *Primer*. I think the *Primer* is a splendid little book and have sent out several. . . . Some say, "So many will not even read a pamphlet but throw it away." That may be true, but I am trying to find the few. I love the work and will go right ahead. . . . The one who wanted the German *Primer* is delighted with it.

February *Messenger* came to-day. I took them to the newsdealer at once and found that he had sold six of the January number and four of the Christmas number. At five cents a copy that will be fifty cents, for which I enclose stamps. . . . I have sent out a few hundred pamphlets since I last wrote to you. I am waiting for the *Theosophic Notes*. . . . It is such a glorious work. I love it, and am so very grateful for the privilege of being able to do even a little. It takes time to get things started.

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Seattle.

We have thirty-six of the standard books on theosophy in the Seattle public library at present. A committee will take the work of placing books in the libraries in charge at once, and we wish to place at least six of our leading books in about thirty libraries in different cities of this state. Will you kindly tell me the six books you consider the best to be used in this work?

We shall write to other lodges and help with a few ideas about our work here. It would be very desirable if all lodges would feel the imperative necessity of forming lodge-units in the League and of spreading our literature broadcast.

Our members here have done splendid work during January. On Jan. 24th a parlor meeting was held at the home of Mrs. Nowell; twenty people were present, and Mr. Barnes gave an excellent talk. Leaflets on *Karma and Reincarnation* (from *Outline*) and *Do We Live On Earth Again?* were given to each one, and many were interested. On Jan. 6th a meeting was held at the Workmen's Brotherhood League. Mr. Barnes spoke to more than one hundred men who gave close attention. We left one hundred and fifty leaflets in the reading room. On Jan. 27th another evening was given to this work. Mr. Max Wardall gave a very clear talk on "Karma and Reincarnation" to about sixty-five men. They proved to be a most interested group of listeners. Many of the men asked for literature and we left one hundred leaflets on different theosophical teachings. Four of these men came to the Sunday evening lecture the next night. We hope to give at least one lecture a month at the Home and leave literature there, for it is never the same crowd of men, so we reach a great many people each month.

An interested member of the Spokane Lodge had printed, at no expense to the League, one thousand leaflets on Reincarnation, written by Frances E. Christien and Mrs. E. M. Wardall, and this member has very kindly offered to send our lodge-unit all we can use as her donation to the work. She is now having the second thousand printed.

During January six hundred leaflets were distributed; by personal correspondence we have reached twenty-five people with letters and literature. Seven personal calls were made.

Our Saturday afternoon tea is a great success,—in January the attendance was ninety-three for four meetings; we sold eighteen books and loaned twenty-one. Ten of these inquirers now attend our public meetings. One of these is a Baptist minister; he is most enthusiastic, and at our tea last Saturday he gave a short talk, in which he stated that theosophy gave the key to the Bible.

In January Miss Sherlock joined the lodge, as a result of our Saturday afternoons. She writes for the magazines and has taken up the press work for the League. She expects to write reviews of new books on theosophy, with the hope of having them appear in standard magazines.

Josephine E. Wardall.

Seattle.

During February our lodge-unit has been very busy. We sent out eight hundred leaflets, in addition to one thousand *Theosophic Notes*, and have had splendid results from our work.

Two league workers visited the city and county jails; they left literature for the prisoners and arranged with the warden for us to give a lecture on karma and reincarnation in the near future. One of our members will speak to the assembled prisoners. These same workers also visited the City Hospital, and left leaflets with nearly all the patients, some of whom were eager to read them.

One League member has taken charge of the work of taking *Messengers* each month to the ten largest rest rooms in Seattle, and placing them on file in each place,—the January number started this good work.

Mrs. Jennie Hope held two parlor meetings during February; the attendance was sixteen, and one person became interested enough to attend our meetings. Mr. Thomas

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Barnes gave a talk at another parlor meeting, and literature was distributed.

Our Saturday afternoon teas are eminently successful. As a direct result of these meetings two members joined the Seattle lodge in February. For the four meetings of the month the total number was one hundred and eighteen. We sold thirteen books, loaned twenty-five books, and sixteen new cards were taken out, for purposes of borrowing books, by people who had never heard about theosophy before.

We are endeavoring to spread the teachings broadcast in the city. Many of the members make it a practice of leaving literature in all public places, while busy with their daily duties. It is surprising to find how many leaflets can be given out in just this way. Sow the seed wherever you go! *Josephine E. Wardall.*

Stereopticon Bureau

HEAD: J. C. MYERS, 10736 WALNUT ST., MORGAN PARK, ILL.

Following is report of the activities outside of Chicago, of the Stereopticon Bureau since the beignning of its organization last fall:

On Nov. 5th, Mrs. H. C. Stowe, Brooklyn, N. Y., used the stereopticon lecture, "Races and Religions, Theosophically Considered," (formerly "Boys and Girls in Many Lands"), giving a free lecture to an audience of nearly one hundred people. She reports that all agreed that the lecture was very interesting and that the slides were good indeed.

On Nov. 27th, Mr. Frank B. Houghton, Cleveland, Ohio, used a set of our "Thought-Forms" slides, making up his own lecture. He reports that the lecture was quite a success; everything went off nicely, and the hall was comfortably filled. The *Cleveland Press* wrote up a good article about the lecture, accompanied with six or eight pen-sketch illustrations. The article said that the thought-form entitled "Selfish Greed" was red and looked like a lobster; that the thought-form which resulted from philosophic thought was beautiful, but that he didn't believe there were many of them floating around Cleveland! The write-up was worthy, and undoubtedly created much interest in the matter.

On Nov. 26th, Miss Blanche Knowlton, Pittsburgh, Pa., used the lecture "Races and Religions, Theosophically Considered," giving a free lecture before one hundred and fifty people. She reports that the "lecture went well and was much appreciated; many remarked about how interesting it was.'" On Nov. 29th, Mr. J. M. MacMillian, Pittsburgh, Pa., used this same lecture at the Theosophical Club, Pittsburgh, before an audience of one hundred. The lecture was free, and was much appreciated.

In December Mr. P. F. Bond, Kansas City, Mo., used the lecture "Races and Religions, Theosophically Considered," No report has been received. On Dec. 29th, Mrs. Janet B. McGovern, Washington, D. C., gave the same lecture. She reports over one hundred in the audience, that the lecture came out well and was considered fine. No admission was charged.

On Feb. 4th, Mrs. Janet B. McGovern, Washington, D. C., used our slides from *Man, Visible and Invisible*, making up her own lecture. She reports that the lecture was a great success, and aroused much interest. Over one hundred were present.

We expect to send the new lecture, "The Constitution and Powers of Man" to Cleveland, Ohio, in a few days.

A full set of slides from the two books *Man, Visible and Invisible*, and *Thought-Forms* has just been sent to Mrs. E. R. Broenniman, now in Los Angeles, Calif., for her own personal use in lecturing in the west.

The Pittsburgh Lodge has ordered a stereopticon lecture on "Symbolism," which will be prepared in due time.

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Bureau of Literature Distribution

HEAD: NELLIE H. BALDWIN, 6729 ST. LAWRENCE AVE., CHICAGO, ILL.

Dear Friends:

The last of December we completed the fifth denominational list of ministers' names, making a total of 10,782 ministers to whom were sent the pamphlet *Is Theosophy Anti-Christian?*

After careful consideration and a conference with our General Secretary, it is thought best to lay aside for a time the work with ministers, and during the next few months we shall send the pamphlet *What Theosophy Does For Us*, by Mr. C. W. Leadbeater, to the students of the small colleges of this country who will graduate this year. This is a work which it has seemed for a good while offered a most promising field for our efforts, and a very little reflection will show many reasons why th's is so. The minds of advanced students are open to receive new presentations of truth; their prejudices have not become very deep; many of them are full of altruistic ideas, and many of the ideas which they may actively promulgate in later life have their origin in college life, and the discussions which are so common among students who are gathered into small bodies, sometimes have a far-reaching effect. College graduates enter the professions as a rule; many of them become teachers, and we who are beginning to realize that the teachings of theosophy may greatly influence education, may use this method of reaching many who will at once enter school and class rooms. Within a few years many of the graduating students of this year will be found at work as ministers, lawyers, physicians, teachers, business men, each one influencing a circle about him, and it is a great thought that we may help them to begin their work with some idea of theosophy.

Many have already written that they would go on with the work of sending out the new pamphlet to the students, just as was done with ministers, and we are very grateful to them for their hearty co-operation. To any who may ask for names of students to whom to send the pamphlet *What Theosophy Does For Us*, we will gladly send the number of names they may request. The pamphlets may be ordered at the same time, or of the Press Committee, of which Mrs. M. V. Garnsey, La Grange, Illinois, is Head. The price is given under the heading of "Propaganda Literature" in the *Messenger*.

The work is already begun and we may have the certain consciousness as we continue it that in telling people of theosophy we are doing a great deal to prepare them to receive with more open minds the message of the coming of a great Teacher very soon, and also we may know that as they become familiar with the teachings of theosophy they will be better prepared to understand Him when He shall speak to them. It is wonderful to see how many are feeling a great desire to assist in this preparation, not only by doing a special work such as this of which we have written, but by distributing leaflets of various kinds in their own towns. Letters have come in only recently from Washington, D. C., Evanston, Ill., Rutherford, N. J., and Perry, Mo., asking about the distribution of theosophical literature in those places, and we surely all of us have noticed what surprising results follow the doing of some action which we are prompted to do as we endeavor to lead the theosophic life, showing that many people about us are just ready to hear the message which theosophy has to give to them.

Nellie H. Baldwin.



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Papers on Elementary Theosophy by L. W. Rogers

THE GOSPEL OF GOOD CHEER

If all theosophical students could keep it constantly in mind that our evolutionary development is more carefully managed than the ordinary training of pupils in the hands of skilled teachers we would certainly acquire before long a serene acceptance of all the difficulties of life that we meet, and meet them even joyfully. We have often been told that each of us at any given time is surrounded by precisely the circumstances, the environment and the people, necessary to enable us to make the swiftest possible progress and to acquire the particular qualities most needed. And yet so strong is the intuitive feeling that happiness is our inalienable right that we do not take kindly to the "bludgeoning of Chance," and so it is that we seldom see good cheer and bad fortune on intimate terms with each other. Of course our difficulty is in permitting the immediate to obscure the remote—in keeping the mind's eye focussed on the present incarnation and thinking little, if at all, of the many that will follow it, each of which will in its turn appear, for the time, to be the period of supreme importance.

To-day always appears to be more important, more vital, than yesterday or to-morrow. To-morrow has not yet become a reality to us and so, too, with the next incarnation; but the theosophical student who has thought searchingly about Nature's verities is quite as certain of the coming of the latter as of the former. And so, to be consistent, he should be as willing to prepare for the one as for the other—as eager to get rid of the weaknesses that will interfere with the happiness of future lives as to remedy the conditions that will create discomforts in his to-morrows. In practice we are perfectly willing to meet to-day with fortitude in order to insure freedom from pain through many to-morrows. We go to the dentist with reluctance, perhaps, but with the sensible determination that no postponement shall make the matter worse for us in the future; and we go without any feeling of injustice or resentment or any rebellious suspicion that this really ought to have happened to somebody else! We even pride ourselves upon our Spartan commonsense that wants to get a bad job over with and out of the way. But how is it when misfortune comes? Are we as willing to see that as to say good morning to the dentist? A good theosophist *ought* to be for he must know, first of all, that it cannot come unless it's on his karmic program; and if it's there the sooner he can make an "appointment" with it the better. To desire that it may go over to the next incarnation, or still another, is in nowise different from wasting one's time and energy, and cultivating cowardice besides, by breaking appointments with the dentist day after day.

Doesn't a good deal of our shrinking from the unpleasant and painful experiences of life come from a failure to see that each of these little tragedies lays the axe at the root of some vanity, weakness or vice, and so always leaves us better and stronger? Naturally enough we are generally blind to our faults and frailties; and that's why it's so hard to remove them. If we could only manage this little matter for our friend—how easy it would be to see them and how simple to eliminate them! We see very clearly that he has a grievous fault—vanity, let us say; that he vulgarly boasts of his personal accomplishments and

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his business or professional successes; that he even foolishly imagines that these things interest others, whereas they only bore us insufferably. A wit, who is also a philosopher, says that "a bore is one who talks about himself when I want to talk about myself!"

Sooner or later our vain friend will be humbled to the earth, for that "pride goeth before a fall" is as certain as that dawn goes before sunrise. As we study his case we see plainly that nothing but a great shock can arouse him to a comprehension of the true state of affairs. No gentle hint and no slight rebuff can touch him. He is blind to the fact that he is making himself ridiculous. We see that he is ripe for something severe and that it will be his salvation—the most useful thing that could happen. Shall we be distressed when his day of humility arrives? Not a bit of it! We shall probably wonder at the patience of Nature in deferring the event so long. If we really love our friend we shall be sympathetically affected by his embarrassment but we would not undo the event if we could; for we see with perfect clarity not only that this thing had to come to him but that the sooner it arrived the sooner he would be free from his distressing weakness and therefore the greater number of his remaining years would be more usefully and happily spent.

If once we can but get the impersonal view of ourselves that we habitually have of others, progress will be rapid if not always pleasant. The courage with which we bear the misfortunes of others does not fully deserve the jests that have been made of it. The thing that needs correction is not so much that (although there may be too little sympathy for others) as the lack of courage with which to meet our own misfortunes. Of course in exact proportion that we get the impersonal viewpoint we shall meet our so-called misfortunes not merely with courage but with serene acceptance, welcoming Nature's surgery that leads to sound moral health; and with a little practice we can begin to be cheerful under adversity.

To those not yet in line with theosophical thought the idea of being cheerful in the face of misfortune will perhaps be rather startling. It's so far from the established way of looking at things. The rule is to give free expression to our surprise and indignation that these things should come to *us*, of all people. The common attitude of mind is that a certain amount of evil must come to the world, as a matter of course, but that Nature is absolutely stupid in the distribution of her afflictions. Some class misfortunes as the inevitable, and silently submit because no other course is dignified. But they would never think of taking it cheerfully. Their attitude is that of the dentist's patient who, on being told that there was no way to avoid considerable pain in his case and that he would have to grin and bear it replied "Well, I'll bear it, but don't expect me to grin."

It is only after getting the theosophical conception of human evolution that one can be expected to practice the gospel of good cheer. It is necessary to first understand that order instead of chaos is characteristic of the universe; that evolution is proceeding by laws that, in the long run, make exact justice certain; that all events, whether "good" or "bad" when regarded from the viewpoint of a given incarnation, are performing a necessary office in our development and, from the viewpoint of the whole series of lives, are equally beneficent; and that the full harvest of wisdom and compassion can be gathered from the combined "good" and "bad" only when we have learned to maintain cheerful equanimity under both. The reason why this is so has so often been told us by two of our revered teachers in various books and in different ways that no argument on that point seems necessary.

In living, then, by the gospel of good cheer, the theosophical student is doing some important things. He helps everybody about him by his sunny attitude of mind, he gets the most possible from the lessons brought to him by his "misfortunes" and he cultivates the Spartan spirit that characterizes spiritual manhood, even as

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manhood in this life is distinguished by an absence of the wailing helplessness of childhood. Good cheer naturally goes hand in hand with fearlessness and the confidence in the justice and sanity of the universe that the theosophist feels more and more fully as the years go by. He learns to see the literal truth of the saying that misfortunes are blessings in disguise; not that misfortune is in itself a desirable thing and the more anybody can contrive to get of it the better, but that as it comes in the life of any particular person it is as much the outer expression of a wrong inner condition and the necessary concomitant of the process of setting things right as pain is of dentistry.

Good cheer is excellent but good cheer with fearlessness is better. Henley's well-known poem, while devoid of the cheerful optimism that characterizes theosophy, yet expresses in four of its lines an indomitable courage that every theosophist should feel as he faces life:

"It matters not how strait the gate,
How fraught with punishment the scroll.
I am the master of my fate,
I am the captain of my soul!"

What miracles cheerful courage can work! How it's mere expression stirs the soul and stimulates us into new life! With the gospel of good cheer the theosophist should face his self-made fate with the sentiment that prompted Macbeth to shout

"lay on Macduff;
And dam'd be him who first cries 'Hold, enough!' "

The most creditable thing in Macbeth's whole life was that he gave it up with courage and dignity.

INTERNATIONAL COMPETITION

For the Auvard Prize of 1912, under the auspices of the Theosophic Society of France. Open beginning Jan. 1, 1912, this competition for a prize of $200, is limited to members of the Theosophical Society. The jury of award will be composed of fourteen members of the Society, whose names will not be published. The subject of the prize essays is to be: "Altruism, or Theosophy in Life," it is to be presented in a manuscript of thirteen to fifteen thousand words, giving in print fifty to sixty pages, 18mo.

The prize will be awarded Dec. 31, 1912. The contest closes, for sending in manuscripts, on Aug. 1, in France, and other European countries, including Algiers, Tunis and Egypt. For all other countries it will close Sept. 1. All manuscripts in foreign languages, except in the English language, must be accompanied by a translation in the French. The prize essay will be printed in the *Annales Théosophiques*. All other manuscripts will be returned. The essays are to be sent in anonymously. Each manuscript should bear some distinguishing mark or word, which is to be also placed on a closed envelope containing the name and the address of the author.

Essays should be sent by registered mail. The jury will not be responsible for lost essays. Manuscripts, very legibly or better typewritten, are to be addressed to La Société Théosophique, Paris, 59 Avenue de La Bourdonnais, with the words "Prix Auvard" on the outside.

Competitors are requested to read the rules and regulations of the competition in the *Bulletin Théosophique* of the Theosophical Society in France. An example of a development of the subject "Altruism, or Theosophy in Life" is there indicated. It is not necessary to follow this development. (*Trans. C. S.*).

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Buffalo.

A new era is dawning for the Buffalo Lodge. There has never been a time when the spirit of united action has been portrayed more fully than now. There is a general awakening to the duties that each individual member will have to assume in the preparatory work that is expected from all theosophists for the Coming of the Great One. Our respected president, Dr. Barnard, has untiringly worked in the cause he has so much at heart and it is now bringing about its reward. Six new members have been enrolled this year and the outlook is promising for more. Our Sunday lectures have been well attended and the recent visit from L. W. Rogers who delivered four public lectures shows there is a growing interest in the presentation of theosophy. We are sanguine to believe the coming year will show a high mark in the efficiency of the lodge work and all are imbued with the spirit and the realization that the day has dawned that we must be up and doing.

The officers elected for the year are as follows:—Dr. T. P. C. Barnard, president; Mrs. I. N. Bailey, vice-president; Mr. A. Goodman, treasurer; Mrs. Mary Stickney, librarian; and Mr. J. E. Taylor, secretary.

J. E. Taylor.

Kansas City.

The series of lectures, private and public, given by Mr. David S. M. Unger of Chicago, on his recent visit to Kansas City lodges were a great success from every point of view and kindled the fires of intense interest in the teachings of theosophy and the spiritual movement of our times. In his spiritual atmosphere Mr. Unger reveals the type of devotion that gives warmth and it was plainly evident that it was reflected in the sympathetic and reverent attitude of his audiences.

The lecture on the Coming Christ, "that divine event to which the whole creation moves," was masterly given and inspired all that was best in man, and drew one of the largest audiences ever held in Kansas City, nearly four hundred being gathered together from every religious thought, listening with rapt attention to the message that shall prepare the way of Christ.

The Kansas City lodges feel that this was a golden opportunity to give to the world the teachings of Christianity from an esoteric standpoint. We understand Mr. Unger will continue these lecture engagements and wherever he goes his spiritual influences will linger in the minds of the people and be an awakening to better things. Every lodge, seeking an opportunity for service, can share in this glorious work.

Clara Linder.

Morgan Park, Ill.

Realizing the fact that reincarnation and karma are the two most important phases of theosophy to be put before the people at this important period, I ventured to form a study class in these subjects, using the *Lives of Alcyone* for the course of study. I had already introduced theosophy into the locality where I live by public lectures at my home, and had loaned out of our private library our books on the subject, so now felt that the time was ripe for a study class. I invited my friends, and told them to invite theirs to meet with me on Tuesday afternoons at 2:30 so as to consider this subject further and together.

I first open the meeting with a reading from that priceless little book, *At the Feet of the Master*, following with comments. We have Alcyone's picture before the class all the time. After these few comments

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we review the "life" of the previous week, and then take up the dramatis personae of the one to be studied for the afternoon, and point out the relations between Alcyone and those drawn close to him, such as the relations of families, family ties, ties of friendship, association with great spiritual teachers, etc., now and in the past. When I read carefully the "life" under consideration, stopping when necessary for explanations, etc., and when finished a discussion follows.

It is surprising to find that in the study of these last thirty lives of our hero one is led into many other phases of theosophy, such as man and his bodies, races and sub-races, etc., so that I find in discussing the lives that reincarnation and karma are not all that there is to be studied in the class, and for this reason the class is advancing with amazing rapidity in the comprehension of theosophy, and of course most especially reincarnation and karma, which I stick to most closely.

Besides the first ten people invited to the class others have come in, and the class is steadily growing. A most noticeable point is the interest and enthusiasm that has been aroused in every member of the class. Some have never missed a meeting. A very interesting experience came to one of the ladies of the class in the form of what may be called a flash-thought wonderfully illuminating her conception of theosophy.

I write this that possibly it may aid others in venturing to place theosophy before a community where it is little or not at all heard of. It seems to me that it is a way which might appeal more readily to some than the more technical presentations of the subject. And by using these "Lives" reincarnation and karma are shown in their workings, as well as the hero introduced to the public. With the aid of the Great Ones, may this work continue to grow and bring the light to those who are ready for it.

Mrs. Julia A. Myers.

New York Lodge.

On the evening of January 31st an exceptionally delightful entertainment was offered the public at the lodge headquarters, in the shape of a Liszt Centenary Piano Recital by Mr. Zoltan de Takach Gyöngyöshalaszy, a young Hungarian nobleman and distinguished pianist, teacher and composer, assisted by Mrs. Caroline G. Childs, who lectured most pleasingly and effectively upon Liszt, both of the participants being members of New York Lodge. We call especial attention to this recital, not only because of the pleasure afforded the audience by the beauty of touch, the depth of feeling and the wealth of technique of Mr. Gyöngyöshalaszy (of whom his great teacher, Chovan, said: "By their playing, such fingers can bring down the stars from the heavens"), or the pleasure and instruction afforded by the charming words of Mrs. Childs, but also because of the fact that it was voluntarily tendered the Lodge to aid in its financing, and netted a handsome amount besides bringing to the headquarters a considerable number of people who from even that slight contact with us probably took away with them a few theosophical ideas and a feeling of respect for the lodge and its work. It is such devotion as this that urges along the great work, and we commend this method of financing to other lodges who have within them talented members imbued with the spirit of service, which indeed is the spirit of theosophy.

F. Milton Willis.

Los Angeles.

A lodge activity that may be of interest to others was inaugurated by Mr. C. S. Hardy on January 8th. Noonday talks are given in the lodge rooms from 12:30 to 1 o'clock p. m. on every week day. They have proven very successful and we believe if well advertised, our rooms would be filled. As the period takes but half the lunch hour, it is within the reach of many who would otherwise never hear of the-

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osophy. The interest of these in attendance is shown by their regular attendance at the meetings, and bringing their friends, for an hour after the close of the meeting for the purpose of asking questions and some have already become members of the lodge. This is an activity that can be made an excellent means of propaganda in city lodges whose rooms are down-town.

The lodge showed their appreciation of the value of this activity by unanimously requesting Mr. Hardy to go on with this work for February and voting the necessary means for advertising. There seems no doubt of its continuing to be a regular part of our T. S. work. The appended list gives the subjects for January and may be helpful.

Noonday talks during January on popular subjects of theosophy:

Jan. 8. Occultism.
9. What is the effect of occultism upon one's interest and usefulness in the world?
10. What political Ideals has Theosophy?
11. What Social and Economical Ideals has Theosophy?
12. If Theosophy is true, why have not the churches accepted it?
13. Who and where are the Masters, and why don't they show themselves to the world?
15. The worlds in which we live.
16. Does occultism unfit us for the business and social life?
17. Some facts about the Devas.
18. Brotherhood.
19. Some thoughts on Evolution.
20. The work of the Christ and His near Coming.
22. My desires, from whence, and their control.
23. What is the Path, how may one find it and where does it lead?
24. What is superstition and how does it affect us?
25. What shall we do about acquiring money, place and power?
26. What is meant by the expression, "Thoughts are Things?"
27. What is this talk about the new age?
29. Likes and Dislikes and Individual Loves.
30. Who is my Teacher?
31. The qualifications for becoming an occultist.

C. O. Scudder.

Omaha.

The advent of the year 1912 seems to have given the Omaha lodge an impulse of increased activity such as we have not had since the organization of the lodge in 1909. Heretofore we have not had confidence to maintain public meetings on account of the lack of enough workers to carry it through. However, these obstacles seem to have been entirely overcome. On January 14th we secured permanent quarters at the Omaha School of Music for our Sunday evening public meetings. They were a success from the first, the attendance running from thirty-five to fifty at each meeting.

The return of Brother J. J. Points has been a decided help as Mr. Points is a natural teacher and a thorough theosophist and his presentation on these subjects to an audience is very pleasing. The first lecture was given by him, he taking for his subject "The Fundamental Principles of Theosophy," which was well received. On January 21st Brother L. J. Quinby delivered a lecture "You Are Divine." In this Mr. Quinby enlarged somewhat upon the thoughts given out by Mr. Points and in such a way that it left a very pleasing impression upon all. On January 28th Mrs. Walter I. Smith, President of the Council Bluffs lodge, will deliver a lecture on the "Evolution of Man" which we are looking forward to with interest.

The coming to Omaha of Mr. Elliot Holbrook and his sister Miss Holbrook, to take up their residence, is considered by members of the Omaha lodge to be significant and their coming will be hailed with much

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pleasure. We have all been informed of Miss Holbrook's great work in Chicago, and the esteem in which she is held by members and we also are personally acquainted with Mr. Holbrook's ability as a worker.

On February 4th our president, Burd F. Miller, will deliver an illustrated lecture on "Thought Forms," and following that we expect to have a series of lectures by Mr. Holbrook. These public meetings have been self-sustaining from the start and have convinced us of the great opportunity for work which we have laid out before us.

On January 18th the lodge elected the following officers for the year 1912: Burd F. Miller, president; Miss Minnie Jensen, vice-president; and Mrs. Catherine P. Eklund, secretary and treasurer.

All of our members are working harmoniously together and we expect the year 1912 to prove a fruitful one for the Theosophical Society in Omaha.

Mrs. Catherine P. Eklund.

Washington.

The Washington Lodge has been actively at work during the last six months. Our new members decided to give only one public lecture each month, devoting the other time to prepare and develop ourselves for more public work next year. So we have followed the plan of short speeches from several members, the leader taking a little longer time, followed often by open discussion. Our subjects have been along the line of evolution, and its practical working in everyday life; reincarnation and karma being the keynote.

Our public lectures have been well attended. We have had several fine lectures by Mrs. J. B. McGovern, and one on Parsifal, by Mr. Frank L. Reed of Pennsylvania. Most of our members have given original papers or talks, some of our subjects have been "Reincarnation," "The Coming Christ and the New Era," "The Justice of Suffering and Joy," "How to Talk Theosophy," "Some Things We Have Found Helpful," "Our Conception of the Masters," etc.

We have a "Jaquess Guild," which meets once a month. When different members act as hostess the ladies are active members. Our purpose is to bring all closer together, and work for a unit for theosophy. In the first year we raised over three hundred dollars, which has been used to help the cause in many ways.

We lost one of our oldest T. S. members, Mrs. Sarah M. MacDonald,—a memorial meeting was held for her where many spoke of her faithfulness and work for the cause.

Uila A. P. Bradway.

Chicago.

The lecture, *Boys and Girls in Many Lands*, was delivered by Mr. J. C. Myers at Lodge Rooms, 826 Fine Arts Bldg., Chicago, April 6th, 1911; at Hull House, Chicago (Miss Jane Addams' Institution), April 9, 1911; at La Grange, Ill., under auspices of the La Grange Lodge, Oct. 28, 1911; at the home of Mrs. M. S. Brunton, 4201 Drexel Blvd., Chicago, Dec. 12, 1911; and at Bensenville, Ill., in the Town Hall, Dec. 31, 1911. The lecture at Bensenville was fairly well attended, considering the extreme cold weather and the howling blizzard. The lecturer and the audience got a little chilly near the end, but a collection of $1.12 was left on the table, as an indication that the lecture was appreciated. We were met at the station by Mr. Knapp, an enterprising member of Leadbeater Lodge, Chicago, who assisted in getting our lantern and equipment over to the hall and set up for business. After the lecture Mr. Knapp took us to his boarding house and there we were treated to a nice warm supper, including plenty of fresh milk, good and hot. Under more favorable weather conditions, I believe the Bensenville people would come out and fill the hall to listen to a lecture on theosophy. The same lecture was delivered by Mrs. C. J. Kochersperger, at Lodge Rooms, 826 Fine Arts Bldg., Chicago, Jan. 4, 1912, and at Hopkins Hall, Englewood, Chicago, Feb. 6, 1912.

The lecture *The Constitution and Powers of Man*, was delivered by J. C. Myers, at Lodge Rooms, 826 Fine Arts Bldg., Chicago, Jan. 10, 1912, and at Hopkins Hall, Englewood, Chicago, Jan. 23rd, 1912.

The lecture, *Buddhism and Christianity*,

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was delivered by Mr. J. C. Myers, at Lodge Rooms, 826 Fine Arts Bldg., Chicago, Dec. 20, 1911, and again on Feb. 4, 1912.

J. C. Myers.

Chicago Propaganda Committee.

A special effort is made to hold our meetings regularly every Saturday afternoon at the same hour, even if there is not a great deal of business to transact.

We find the stereopticon lectures most valuable as a method by which to present the teachings of theosophy to those who are not familiar with them, and it is due to the patient thought and work of Mr. J. C. Myers and Mr. Horton Carr, both of Chicago, that so many of these splendid lectures are available for use.

The stereopticon lecture entitled "Boys and Girls in Many Lands" was given the evening of December 31st, 1911, at Bensenville, Ill., situated a few miles from Chicago. Mr. P. Knapp, who lives there, arranged for the hall, and, assisted by other members of Leadbeater Lodge, Chicago, provided transportation. Mr. J. C. Myers, Dr. C. L. B. Shuddemagen and Mr. Walter O. Schneider went out to present the lecture and the attendance was very good although the weather was extremely cold and there was a howling blizzard at the time. A substantial little collection left on the table indicated that the lecture was appreciated. Mr. Knapp met the lecturer and his assistants at the station and, after the lecture, took them to his boarding-house for a good, warm supper.

On the evening of February 23rd the above lecture was given by Mrs. Clara J. Kochersperger before "The Off the Street Club", at No. 1346 W. Van Buren St., Chicago. About two hundred and fifty boys and girls, besides a number of grown people, were present; music was furnished by the Club Band composed of about thirty of the children, and also by Mr. Warren P. Watters who sang for them; Miss Adolphia Garnsey gave a recitation. The topic of reincarnation was emphasized; some of the children were heard commenting upon the word, wondering what it meant, so the meaning was explained and the "Parable" by Berry Benson was read, showing that the idea of reincarnation is not unfamiliar to the Western world. At the close, one of the little fellows jumped up and suggested a vote of thanks to Mrs. Kochersperger, which was followed by giving the club yell in hearty style. The evening was greatly enjoyed, both by the listeners and those who took part in the work.

Theosophical work in Evanston, Ill., seems to be opening up splendidly. Dr. and Mrs. W. Burr Allen have opened their home for a study class, which is conducted by Mrs. Emmy Forssell every Tuesday evening. Mr. E. H. Alling gave an excellent talk on the evening of February 5th, which was both announced and reported in the Evanston papers. Mrs. Cutler furnished about two hundred copies of the pamphlet *Is Theosophy Anti-Christian?* for distribution to the ministers of the town and further distribution of literature is planned among the people. Mrs. C. J. Kochersperger spoke on the evening of February 20th in the Banquet Hall of Avenue House on *Races and Religions Theosophically Considered,* illustrated by stereopticon views; and in the same hall, on February 26th, Mr. J. C. Myers gave the splendid stereopticon lecture, *The Powers and Constitution of Man.* The hall was supplied at the expense of Evanston people and much interest is manifested in theosophy; it is hoped that a second study class will soon be formed. The lecture was well attended and highly appreciated.

Mrs. M. S. Brunton has for some time been giving the use of her home, 4201 Drexel Blvd., for public lectures. The subjects of the lectures are chosen with care, and different members of the Society are asked to speak upon the topics selected; the attendance is very good and considerable interest is shown.

In Oak Park, Ill., at the home of Mrs. Bradshaw, 213 South Kenilworth Avenue, Miss Gail Wilson conducts a study class in theosophical subjects every Wednesday evening.

Annie Besant and Central Lodges have made a small monthly donation towards

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providing free literature to be given to those asking for it at the theosophical rooms and a neat rack has also been furnished in which to place it.

Mrs. M. V. Garnsey is arranging for free literature to be placed in four of the down-town railroad stations of the Illinois Central Railroad.

Mr. D. S. M. Unger visited St. Louis February 3rd and Minneapolis and St. Paul February 17th for the purpose of giving public lectures.

Peoria, Illinois, has requested that a public lecturer be sent to them as soon as arrangements can be made for some one to go there.

A great deal of appreciation is felt because of the success which has attended the persevering efforts made by those who have made the above report possible. In every single instance the work has had a small beginning, did not look so very promising, but has broadened out wonderfully in response to the faith which felt it was worth the attempt.

Nellie H. Baldwin.

Chicago.

For more than a year I have written to you regularly once a month stating that on the first Sunday in the month you might depend upon a letter coming from here to be read at your meeting. I told you I should try to pass on to you any little point of interest that came to us here in the active Chicago center, and such bits of inspiration as have often found their way to us, I have, in this way, shared with you. As my work broadened out and more necessary tasks fell into my hands, so that I was obliged to drop some of the minor ones, I thought it best to stop writing the monthly letter to your branch and then to note if there was any dropping off in attendance on the first Sunday in the month.

Friends, why do you think that plan was formed of having a letter come to you at a certain time, and why should the call have been sounded by your president to those members who lived on the outskirts of the town to be present at that meeting each month? Was it, think you, merely to give you a little help and inspiration and to entertain you with bits of information which are connected with active work at Headquarters? Yes, partly; but not by any means was that the real reason. When the plan was first suggested it was not necessary to explain to you in detail for it was well that you should reason for yourselves; and that chance was given you to use your intuition and to realize that unless the members of that branch got together at least once a month and formed plans for work and study and service, there would be little hope for anything like useful assistance from you as a branch. Of course you understand that once a week, twice a week, every day, there should be held meetings and classes for study in the various lines of thought, but, that not being possible, if even once a month every member in the branch who is within walking or riding distance of the meeting place would make it a law to be present and together draw upon the great reservoir of force which keeps our groups alive, together take that force and use it, and add to it something of your own from each member, of strength and power and love and wisdom, then send it back into the Stream laden with the vibrations of your branch, you could accomplish more than one can realize from the mere reading of these words. If even once each month, and regularly, you can do this, your branch will not lag and drag and merely hold its charter, without adding anything to the good of the Society as a whole, or of aiding in the general movement for humanity.

You all say you wish to serve the Masters and the thought of sacrifice appeals to you, and yet if you cannot manage by some means or other, or by some slight sacrifice during the month make it possible to spare the time and money to go a few miles journey to do that small thing for the Masters,—to help that much to keep one small and struggling group alive and active for Them,—then why should you expect to be carried along in the great wave of force that is activating the different centers to-day? Why should you think

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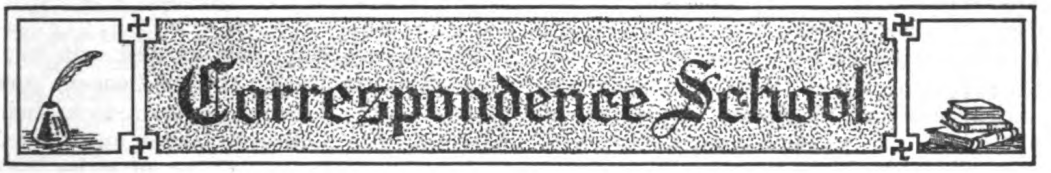
that you may help in the greater and more difficult work if you cannot even find a way to keep your own field of service alive? I am speaking in strong terms and calling things by their right names for the reason that the time has come when we have to face the truth and find out whether our people are really in earnest when they say they want to help in the great Cause, or whether they are only pleasantly dreaming, and hoping that some nice and helpful thing shall come to them. Make all possible effort yourself to give out help, and do it without expecting anything like compensation or reward for your service. Be sure, nevertheless, that for every service rendered there will be its equivalent returned to the giver,—that is due to the law of karma, but it is by no means the proper spirit of work performed in the Master's Name that we should wish reward for doing what is only right and proper that we should do. At the present time your branch has not come up to the standard required. That this is true is not due to any lack of effort on the part of a few, but because of the laggards who refuse to step up and bear their share of the burdens. If only you would all work and pull together the load would almost lift of itself. Make your own branch as nearly perfect as you can by adding all you can give of your strength; help it to add its note, as a branch, to the harmony of all the branches, and the result will be a splendid quickening all over the section, and one that shall hasten the presence among us of One we so much wish to serve. If you would serve well, then I may as well say to you that you will have to renounce many of the small things of life (and they are *so* small!):—your card parties, your dressmaker, a theater perhaps,—all the unnecessary items that occupy the time and attention of one who is living merely for worldly pleasures—and turn your face steadily and with determination toward those greater ones which you shall carry with you into the centuries beyond. It is such an opportunity! I cannot find words strong enough to make you realize the importance of it all, and of the wonderful things for the world's progress which are in the very air at the present time. Letters received from India show this to be a fact, and Mr. Leadbeater and Mr. Jinarajadasa and others write of events taking place now, in our own time and age, and witnessed by our friends in Adyar, so glorious that it would make one wish to do what in the Bible days Christ asked the people to do,—leave all and follow Him.

Here in Chicago Headquarters we are earnestly trying to carry out the instructions of our leaders and teachers; in California, members of the Krotona center are doing the same, and from these two centers waves of force and strength from the General Headquarters at Adyar are distributed throughout the Section. Can you not make a greater effort to catch some of the greatness of it all? Can you not help to send it through your branch, weave it into your causal bodies and carry it with you into your outer life in the world of people? You know the different orders of work which constitute your field of service. It is your privilege to be given the chance to serve in each or all, and for your part of the work of this round and race it was planned by the Lords of Karma thousands of years ago that you should be in incarnation at this time. You can choose whether you shall accept your opportunity. The meeting of your group for regular study is an important factor in the work. Can you not take this matter upon your hearts and make your branch what it should be? Must you still be bribed, as it were, by the promise of something interesting from India or Chicago or Los Angeles in order to get you together in numbers, to perform a necessary and common duty? So very much better it would be if all would take the thought of the branch upon themselves,—if each member would feel that a responsibility rests upon him for the success of the branch to which he belongs, and send up the combined effort of every person who is willing to work in His name. Sometimes, when I have something really important to communicate, I shall write to you as I have done in the past, but I shall no longer

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pledge myself to a regular monthly letter. The branch belongs to you; it is your duty to make it a channel of usefulness, and if you will stop criticising your neighbor member, cease complaining that the class is dull and uninteresting, and each one get to work to himself add something to the vitality of the branch, then all will be well.

Addie M. Tuttle.



ESOTERIC CHRISTIANITY

Pages 291 to 298 inclusive
Subject: Prayer
QUESTIONS

1. What is meant by working with the energies of Nature?
2. Name one of the results of contemplation or the effort of the self to be at one with the Supreme?
3. How may we imagine the Supreme, if He is without form?
4. How may one know when in prayer he has transcended the self?
5. What occult result to the bodies of a man follows the oft repeated selfless prayer?
6. What occult result to the personality follows the regular and devoted selfless prayer?
7. What occult result to the Self follows the constant communion with God from these lower planes of manifestation?
8. What relation with God and Divine Beings naturally follow the attainment of union with God through prayer?
9. How may we "pray without ceasing"?

Send answers to D. S. M. Unger, 2020 Harris Trust Bldg., Chicago.

DER MENSCH UND SEINE KOERPER

Seite 53-58

1. Beschreibe eingehend die Methode, welche angewandt wird, um den Astralkörper mit dem physischen zu verbinden.
2. Wie kann man sich beim Erwachen erinnern, was sich während des Schlafes vollzogen hat?
3. Wodurch kann man das Wachsen des Astralkörpers festellen?
4. Was ist die wahre Verwandschaft zwischen dem erdlichen Leben und dem Leben auf den höhern Ebenen oder Sphären?
5. Was sind die Möglichkeiten des Dienstes, wenn man im Astralkörper funktionieren kann?
6. Was findet mit dem Astralkörper nach dem Tode statt?

Antworten sende man bitte an Mrs. F. P. Breese, 3761 Lake Ave., Chicago.

ANCIENT WISDOM

Lesson Twelve

1. What do you mean when you speak of the "mental plane"?
2. How does the man reveal his presence on the physical plane?
3. What causes the difference in the brain power of different persons?
4. How does life on the mental plane differ from that on the astral plane?
5. How are the sub-divisions of the mental plane grouped?
6. What is the difference between abstract and concrete thought?

Send answers to Mrs. Addie M. Tuttle, 2453 East 72nd St., Chicago.

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Current Literature



A MOMENTOUS EVENT

The Conventions of the Theosophical Society are always deeply interesting, though of course those held at Benares can never be equal either in numbers or impressiveness to those held at the real Headquarters at Adyar. The gathering which has just taken place, however, was marked by an event so unusual and of such transcendent importance that it deserves special mention.

A good many members have joined the Order of the Star in the East during the Convention, and somebody suggested (quite casually) that it would be a great pleasure to them if the Head of the Order would himself hand them their certificates of membership. The idea was taken up with enthusiasm, and other older members also asked to be allowed to return their certificates in order to receive them again directly from the Head.

So a time was fixed (6 p. m. on December 28th) and we went down to the Indian Section Hall. We thought of it merely as a formal little ceremony, and I even doubted whether the President would come, as she was tired after her lecture at four o'clock. Only Star members were admitted, but the Hall was full; I suppose there were about four hundred people. Mostly they sat on the floor, but there was a line of benches round the walls, and a few chairs at the upper end. The President and I sat there, with Mr. Jinarajadasa, Miss Arundale and Mizar and a few others, and the benches were occupied chiefly by European ladies.

The arrangement was that the Head was to stand just in front of us, with Mr. Telang (the Indian National Representative) beside him. The members were to file past in a line, each handing his certificate to Mr. Telang, who read out his name, and then passed the paper to Alcyone, who returned it to its owner—apparently a simple programme; but *l'homme propose et Dieu dispose.*

The marshalling was carried out perfectly (mainly by Mr. Irving Cooper) and the first two or three members took their papers with a bow and a smile, and passed back to their places. All at once the Hall was filled with a tremendous power, which was so evidently flowing through Alcyone, that the next member fell at his feet, overwhelmed by this marvellous rush of force. I have never seen or felt anything in the least like it; it reminded one irresistibly of the rushing, mighty wind, and the outpouring of the Holy Ghost at Pentacost. The tension was enormous, and every one in the room was most powerfully affected. It was exactly the kind of thing that we read about in the old scriptures, and think exaggerated; but here it was before us in the twentieth century. After that each one prostrated himself as his turn came, many of them with tears pouring down their cheeks.

The scene was indeed a memorable one, for the stream of devotees was remarkably representative in character. There were members from almost every country in Europe, from America, from Australia and New Zealand and from all parts of India, and it was most striking and beautiful to see white and dark alike, Brahmanas and Buddhists, Parsis and Christians, haughty Rajput princes and gorgeously-apparelled merchants, grey-haired men and young children, all prostrating themselves in rapt devotion at Alcyone's feet. The blessing poured forth was so obvious that every one present yearned to share in it, and those who had no certificates with them tore off their Star badges and handed them in, so that they also might receive something at his hands.

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He stood all the time with perfect grace and self-possession, smiling gently upon them, and holding out his hands in benediction over each prostrate form in turn. I think the culmination of the strangely-affecting scene was reached when our dear Mizar threw himself at his brother's feet, and the whole congregation burst into enthusiastic applause—I hardly know why, but somehow it seemed at the moment not at all irreverent, but entirely appropriate and natural. When the last of that great company had made his reverence, Alcyone returned to his seat between us, and there were a few minutes of silent rapture, of strange hushed awe and expectancy. Then the President whispered to Alcyone to close the meeting, and he rose and held out his right hand over the heads of the audience, and said solemnly:

"May the blessing of the great Lord rest upon you for ever."

And so we came down to the ordinary world again, and left the Hall, feeling that we had passed through one of the greatest experiences of our lives, and that indeed it had been good for us to be there, for that this had been for us none other than the house of God and the gate of heaven.

I have seen many things in occultism, but never in the physical world such an outpouring of force as this, nor anything which moved all present so profoundly. I suppose most of them *saw* nothing, but what they felt shook them to their very souls. It is not easy to express it in words, but the sense of a mighty living Presence was unmistakable and overpowering. The occult side of the phenomenon was wonderfully beautiful but too sacred for description. We may surely regard this memorable happening as a foretaste of what the near future has in store for us—as something which we may hope to see repeated again and again in different countries in the glorious days which are so soon to come.

C. W. Leadbeater.

From "The Lotus Journal."

THE DEVELOPMENT OF CHRISTIAN SYMBOLISM AS ILLUSTRATED IN ROMAN CATACOMB PAINTING

Since the publication of Wilpert's *corpus* of Roman Catacomb paintings in 1903, comparative study of Early Christian art has been greatly facilitated.[1] It is now possible to consider the entire series of catacomb paintings as a whole, just as well as to pursue investigations of separate frescoes of particular themes. To be sure, study based only on the *corpus* can take but little account of the relative size and arrangement of the respective pictures, their locations in the catacombs, and their immediate surroundings, all of which are important for the drawing of accurate conclusions, so personal examination of the originals is as necessary now as it ever was. The corpus, however, is exceedingly valuable, not only because of its absolutely faithful reproduction of the frescoes in respect to technique, but because it is intended to be a trustworthy preservation of originals which time will one day destroy.[2]

The grouping together of these several hundred plates of paintings has emphasized, for one thing, the essentially sympathetic nature of Christian art of the first four centuries. It was scarcely before the fourth century that the didactic themes were introduced, and then naturally enough in response to the demand occasioned by the baptism of the unlearned and only semi-converted populace of the Roman Empire. Accordingly we see in the church mosaics not only the symbolic themes which would appeal to the understanding of the Christian versed in the Scriptures, but also purely didactic themes teaching ignorant

[1] *Die Malereien der Katakomben Rome*, Frieburg, i. B., 2 Vols. The same in Italian, *Le Pitture delle Catacombe Romane, Rome.*

[2] This can be observed even in the few years since the publication of Mgr. Wilpert's work. Yet most persons, in comparing the reproductions with the originals, fail to note that the frescoes were washed and cleansed before being photographed and copied, and that this work was done under the best possible conditions of light and atmosphere.

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men the essential facts of Christianity. And also there was devised in this period of Mosaics a series of symbolic themes addressed to unconverted men, but of such character that their persuasive and salutary intention could not be mistaken.[3] This, of course, was altogether different from the symbolism of the pre-Constantinian period, which was intended to be a comfort and a stimulus to men who were certainly Christians.

The art of the catacombs was symbolic in every sense of the word. Not only did the themes themselves present symbolic truth, but even the treatment of the various themes was symbolic. Realism was of little importance in the subterranean paintings, and to such extent is this true that they may well be characterized as impressionistic. Noah standing in a craft in shape and size very similar to a box is perfectly adequate to symbolize the story of the patriarch and his family and the animals in the ark sailing safely over the waters of the flood. And the theme thus constituted symbolically, and not realistically, symbolized in turn to the discerning Christian great doctrinal truths, such as baptism,[4] regeneration, divine deliverance, and even the resurrection. This symbolic mode of presenting symbolic truth is justly counted by Mr. Lowrie as being to the distinct advantage of the entire series of catacomb frescoes.[5]

The catacomb period as such continued over the first four centuries. During this time the symbolic thought of the Church underwent a certain development, as one would naturally expect. It is to be understood, of course, that the symbolic thought here referred to is that expressed by the people of the Church as distinguished from the formal symbols to be found in the abundant theological literature of the period. It is scarcely comprehended even yet what a rich mass of information the catacombs have given us concerning the belief and hope of the common man, the average Christian, for which one may search in vain the apologetic, explanatory, or anti-heretical writings of the Fathers. The development of this symbolic thought is illustrated by the treatment accorded the various themes portrayed. It may therefore be traced by the simple expedient of observing the introduction and relative popularity of the respective themes, as well as their decline and rejection. A moderately accurate estimate of the prevailing sentiment of each century, and even of each generation, may be attained by such observation. All that is attempted here is a rather general statement of the development of symbolic thought as measured by centuries.

In the following tables the list of themes is given with the number of times that each theme is treated in the frescoes of the Roman catacombs during the several centuries. The series is thus presented in chronological order, so that it will be a simple matter to glance at the tables to determine what themes were introduced in each century, how long they were continued, and how popular they were during the centuries. The tables, therefore, will give an indication of the esteem in which any theme was held by contemporaries. The estimate will, as a rule, be trustworthy, because sufficient paintings have been discovered and preserved to permit us to formulate generalizations. However, it must always be remembered not only that countless paintings were ruthlessly destroyed in the barbarian and Saracen invasions, but also many more have been stolen and ruined by modern vandals, some of which had been noted by explorers in the time of the Renaissance.[6] Besides this, large areas yet remain to be excavated and nobody can tell what may be found in them. If *all* the paintings were at hand for examination, doubtless the ratios existing at

[3] A positive illustration that the point of Christian doctrine was understood and appreciated by fourth century pagans is afforded in the frescoes of the judgment of Vibia in Pluto's court to be found in the catacomb of the Syncretists on the Via Apia. It is the manifest copy of the Christian theme of the judgment of the deceased before Christ's throne.

[4] 1 Peter, iii, 20, 21. Tertullian, *De Baptismo*, 8.

[5] Lowrie, *Monuments of the Early Church (Christian Art and Archaeology)*, pp. 196, 197.

[6] Paintings once noted but now destroyed are included in the tables with the plus sign in front of the number for each century. Most are of the fourth.

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present between the popularity of such and such themes would have to be altered, but probably not very much. Enough are at hand and are distributed sufficiently to establish the belief that they are representative both in chronological order and in ratio.

The statistics contained in these tables are based on Wilpert's *corpus*. The plates in his corpus are arranged more or less in chronological order, but not all the paintings are reproduced. Practically all discovered to the date of publication are enumerated in the text, however, and also with the frescoes of each theme in chronological succession.[7] These tables simply present them in convenient form for comparative study and are made from the text and plates.

Wilpert's chronology is followed throughout. It is accepted universally, even by those who do not agree with his interpretation of themes.[8] A defense of this chronology may not be attempted here, save to point out that it is founded on scientific criteria, such as the quality and number of layers of stucco, the technical execution of the paintings, all the details of the compositions, including the styles of clothing and hairdresing, the laws of symmetry and grouping, the position of the painting in the catacomb, with all that may be gathered from such position particularly the valuable epigraphic evidence, as well as information to be found in the itineraries, guide books, and other writings of early mediaeval pilgrims relative thereto.

Of these 132 subjects or themes it will be observed that 20 are first century in origin, 34 are second, 22 are third, 49 are fourth, and 7 are fifth century and later.[9] Considering the number of themes of the several centuries we cannot help remarking a considerable difference. Thus, in the first century they seem to be subjects taken from nature, such as were common in contemporary pagan art, and used largely for decorative purposes. The list includes dolphins, vine and flower designs, cupids, peacocks and other birds, animal forms, a sea monster, ideal forms, landscape *genre* pictures, a fishing scene, and various decorative designs.[10] Regarding these first century pictures it must be remembered that they are found exclusively in the catacomb of Domitilla in the hypogeum of the Flavian family, and in a room known as the "oldest cubiculum," and in the catacomb of Priscilla in the hypogeum of the well known Acilian family. So they are not widely distributed, and exist in only one or two examples each. All that they can be said to do is to indicate the link connecting Christian art with pagan art historically, and to mark the beginnings of the Christian. They give an idea of what Christian art would have been like if it had existed in any great measure.

There are, however, several pictures from Biblical sources in this collection, Daniel between the Lions, Noah, and the Good Shepherd. Cupid is also represented as the Good Shepherd, in the type of the Pasturing Shepherd. The Christian Good Shepherd was the King of Love, and the earliest artists, in their embarrassment at originating symbols of divine import, did not hesitate to make use of appropriate attributes, wherever they found them. The pagan Cupid as shepherd served their purpose very well, although it is reasonable to look for the origin of the Good Shepherd of the catacombs in the Scriptures.

The three Biblical themes originated in the first century are adequate only to announce the character of Christian art of the next three centuries. They declare that it will be symbolic. The reason for this prevaling symbolic quality is not hard to de-

[7] The *corpus* also (in Supplements I and II) arranges the paintings of each catacomb, and gives a chronological order of all the frescoes.

[8] Cf., *e. g.*, Von Sybel, in his chapter on catacomb painting in Vol. I of his *Christliche Antike*.

[9] It must not be supposed that because the sum total of the representations of the themes enumerated is 1465 that number of paintings exists in the catacombs. In the enumeration above the various pictures have been dissected into their component parts, and the themes that are particularly important for symbolic or historical reasons have been thus isolated, so that the list contains a number of duplications, and is not entirely consistent in scheme.

[10] Second half of the first century, catacomb of Domitilla. Wilpert, *Malereien*, pl. 1 ff.

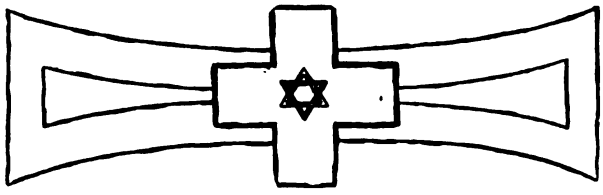
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termine. The early Christian thought a great deal about the deep truths of his religion. His meditations were guided largely by the sacred writings which he possessed. If he wished to decorate at all the sepulchre of his dear ones with fresco paintings it would be only natural that he should base such decoration on the Scriptures, and being decorated it would have to portray some scene or action. That is, a decoration could hardly express the theological doctrines of St. Paul arranged in logical order as contained in his Epistles. A picture was necessary, and a picture rich in meaning with a point appropriate to its use. The cycle of catacomb themes is limited at once from the very fact they were selected as being appropriate for catacombs. It is thus seen that the reason why early Christian art is symbolic is not because of any intention of concealing mysteries, but because of the necessity of basing it on a distinctive kind of pictures, as well as because of the pleasure the symbolism gave to the discerning individual Christian when he contemplated the pictures.

The connection with pagan art and pagan custom is further illustrated by a painting of the funeral banquet which formed such an integral part of the ceremonies of interment. While there are only four treatments of this theme in the catacombs, the custom was generally observed by Christians, just as by pagans, and with no offence to their religious scruples. The funeral feast was regarded as being a regular part of the burial duty toward the deceased, as much as providing them with sarcophagi, or bearing them to their *loculi* in the catacombs. Self respect demanded that these feasts be observed, as well as those maintained on the anniversaries of death or deposition.

In the second century, and early in the century, the frame and groundwork of Christian catacomb symbolism was evolved, and its character fully determined. Here we find expressed in symbolic guise the great doctrines of the scheme of salvation that comfort and reassure the Christian in thought of death and brighten his hope beyond the grave. In viewing these paintings he would call to mind the divine nature of Christ as attested by His birth from the Virgin and His miraculous acts, and the witness of the Old and New Testaments to the same. Then he might contemplate Christ's soteriological work, especially as applied to the deceased. He would observe frescoes that both represent and symbolize the sacraments, affording grace for eternal life. Particularly would he find the fundamental elements of Christian eschatology emphasized—and after death the judgment, and in the end the resurrection, also heavenly felicity for those whom Christ saved. Continually would he contemplate God's grace and the spiritual nature of the Christian life, especially in its relation to the Kingdom of God.

Clark D. Lamberton in "Am. Jour. of Archaeology."



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Book Reviews

Racial Contrasts, Distinguishing Traits of the Graeco-Latins and Teutons. By Albert Gehring. 237 pages. G. P. Putnam's Sons, New York. 1908.

Taken as a whole this book brings out clearly the great importance of the "atmosphere" or "mental fringe of association" surrounding things and ideas of them in the minds of men. It shows in numerous interesting examples how environment, not only of material things, but of emotional and mental ones as well, has affected and colored the accepted mental values of facts, concrete and abstract, at different times and in different nations. It is, therefore, largely a study of the illusions, or mayas, which cling so closely around all things.

The aim of the author, however, is to find some fundamental explanation of racial contrasts between the Graeco-Latins and the Teutons. "What has Italian impulsiveness to do with the peculiarities of Italian opera; how is German taciturnity connected with German love of counterpart; what is the bond of union between the prevalence of assassination in southern countries and the classicism of art; what is the common element in Teutonic persistency, religiousness, and love of nature; wherein lies the relation between French lucidity of style and French worldliness?" . . . "May not the interesting contrasts of Graeco-Latin and Germanic civilisation . . . reduce themselves to a few simple differences in the mental constitution of the races?"

Most of the distinctions drawn, as romanticism, classicism, religiousness, gaiety, depth of thought, are complex qualities, which . . . must be reduced to simpler factors." The author finds two distinctions between the races: "(1) Graeco-Latin artworks tend toward clearness and simplicity; Germanic ones toward complexity; this complexity is based, in some cases, on a greater number and heterogeneity of factors, in others on a certain irregularity in their disposition, or on both features." . . . "(2) The effectiveness of Graeco-Latin works depends, more than that of Germanic ones, on the material and objects directly presented; while that of Germanic productions rests more largely on the affiliations and irradiations of the same,—on the connections or relations between that which is immediately given and that which is not. These connections are based on association, suggestion, and comparison, and may involve different parts of the same work, recollected experiences of the percipient, or extraneous matter."

Now just as theosophists would expect on considering the predominance of the emotional nature in the fourth sub-race, and the intellectual nature in the fifth sub-race, the author concludes that the mind of the Teuton is "filled with a larger and more involved number of objects. Since, however it is possible for only one, or at most very few things, to stand forth with precision in the foreground of attention, it follows that we must be conscious of all others in a vague, indefinite way. These others form a 'penumbra' or 'fringe' around the foremost objects of attention." . . . "The Germanic mind, then, is characterised by a more prominent 'fringe' than the Graeco-Latin. It delights in the unresolved, mysterious residues of experiences, in the buzzing backgrounds, the contrapuntal play of side-theme and pedal point. The Graeco-Latin mind, on the contrary, loves clearness and precision. The world which it reflects is plotted off in neat conceptual charts. It progresses along a straight line, in a single dimension; the Teuton's advance, on the other hand, is broad and bi-dimensional,—harmonic and contrapuntal rather than melodic. The Graeco-Latin attends to but a single object at a time, which he perceives clearly and distinctly; the Teuton per-

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ceives a multitude of surrounding objects and relations in addition, which tend to blur the main topic of thought; he trails along with him a shower of mind-dust, clinging to and surrounding the nucleus of attention.

"The task now is to trace the application of these principles throughout the activities of the races, beginning with the arts, and then considering mental and emotional characteristics, both by themselves and as they manifest themselves in customs and institutions."

Speaking of music the author says, "In vocal compositions the mind is tied down to the words that are being sung, and kept in bondage by the presence of the singer; the tones which he utters are a direct communication of his personality, and form a commentary on a predetermined text. Thus there is not that opportunity for a free roaming of the spirit which is offered by absolute music, where the tones seem to have a more spontaneous origin (especially in orchestral compositions, in which many of the players are hidden), and where there is no specific subject of portrayal. It is in agreement with these facts that instrumental music may be styled the "most romantic of all arts." And herein we may recognise a supplementary reason for its special cultivation by the Germans: like no other art it allows the hearer to dream and divine, and to revel in the creations of fancy."

Germanic literature abounds more in figurative language, another characteristic is its condensation of thought. Romance writers generally exhibit clearness and simplicity. The French particularly are noted for their lucid style. "We come to the drama. Graeco-Latin drama culminates in the masterpieces of Greek tragedy and the equally wonderful creations of the period of Louis XIV., Germanic drama in the works of Shakespeare. The contrast could not be greater. *Macbeth* contains twenty-eight characters, Racine's *Phaedra* contains eight; *Julius Caesar* has thirty-four personages, *Philoctetes* (Sophocles) has five. In general, complexity and picturesqueness characterise the works of the English bard, simplicity and plasticity those of the Greeks and their modern imitators. The latter observe the unities, the former disregard them. In classic plays the action all occurs at one place, in British dramas we are transported from scene to scene. . . . Then there is the unity of action. Graeco-Latin works contain a single plot, about which everything revolves; with Shakespeare there are two or three, dovetailed into each other and alternating before the spectator. . . . Goethe's *Faust* . . is like a museum in the number and variety of objects it presents to the reader; it encompasses the entire world, combining Christian tradition, mediaeval superstition, Greek mythology, modern criticism, philosophy, religion, science, and politics into one immense picture, and strewing thoughts of wonderful depth throughout, with endless profusion. . . . Classic works, on the other hand, are completely enclosed; we can see around them, and circumscribe them with sharp, distinct lines. They are but meagrely suggestive. They lay the emphasis on direct beauty, on clearness, proportion, and elegance. Perfection of form rather than wealth of content is their distinguishing trait. They embody a perfect finite, while the others strive for the infinite."

"The Latins love clear and simple views. They reason deductively, passing from premise to conclusion in a regular, orderly manner. Logical inference, not intuition, is their method of thought; they are rationalists, while their Teutonic neighbors have produced the majority of great mystics."

In the art of painting: "Many of the characteristics dwelt upon may be summed up in the statement that southern painting pleases through form, northern painting through expression. As in music, the Italian mind demands direct beauty,—of contour, composition, and color. The figures must be graceful, the faces pure and sweet. The northern artist, on the contrary, troubles himself but little about immediate beauty. Many Teutonic works, notably those of the earlier German schools, are positively repugnant at first sight, by reason of their general roughness, and the homeliness of the faces. It is only when we penetrate beyond the surface and study the inner life which pulsates beneath, that we per-

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ceive their real worth. Truth, significance, depth of thought, wealth of emotion,—these are the animating influences of the Teutonic artist, in painting as well as in literature."

The intellectual and emotional characteristics of the races are well contrasted:—"There is a deliberation and hesitation about the actions of Germanic people which contrasts sharply with the vivaciousness of their southern cousins. The peasant from the north may stare at you vacantly before he answers your question. Thought translates into motor results but slowly, often, indeed, there are no results at all. Hamlet, with his indecision and vacillation, is a type of this species of mind. The fiery Tybalt from *Romeo and Juliet*, on the other hand, represents a class that is common among Latin races—lively, quick-tempered, ebullient individuals. They act on the impulse of the moment; they are easily swayed; they will burn with enthusiasm for the hero of the hour; the next day, when the tide of success has turned, they will lead him to the scaffold.

"The explanation of these characterics is simple on the basis of our principles. Psychology teaches that the realisation of a thought in action depends upon its preponderance in consciousness. Every impulse naturally tends to translate itself into motor results. . . . Where the mind is habitually filled with a multitude of thoughts, opposing ideas will assert themselves and the deadlock will prevail; whatever impulse may arise, it must first undergo a trial of strength with its adversaries; it must submit to a hearing before the tribunal of consciousness, and action will only be the result of deliberation. In the classic mind, however, the mind with few objects, an idea will easily gain control; the halo of inhibitory influences will form but imperfectly, and before we know it the trigger of the nerves has been pulled. . . . Action is speech of the body, speech is action of the vocal organs. Accordingly we may expect to find a similar relation betwen the races with reference to conversation. The Teutons are meagre talkers, the Graeco-Latins converse fluently. . . . Germanic taciturnity is due to wealth and complexity of thought. The ideas of the Graeco-Latin, simple and unencumbered by a multitude of side-thoughts, easily flow over into words. . . . Accompanying the slowness of the Teutons, we meet with a certain tenacity and persistency of effort. The people of this race are plodding, persevering. . . The Germanic races manifest a tendency toward brooding and melancholy. The English are known as hypochondriacs; no nation bemoans so many suicides as the Germans. Brooding is persistency exaggerated."

"Religion deals with the things which lie beyond the world, with the infinite and ineffable, of which material objects are merely the symbols. Naturally, then, the Teutons, who always refer away from the objects presented, will be religious, while the others will direct their attention directly to mundane occurrences. . . . Protestantism, especially, of which most Germanic nations are adherents, depends on this mystic conception of the Divine; Catholisism appeals more directly, through its images, ceremonies, and relics; hence, perhaps, a reason for the adherence to the Church of Rome of the Latin races, who love to deal with that which is directly offered, and who are loath to penetrate beyond, to the invisible."

The "Latin and Greek languages give us an exact correspondence between the sign and the thing signified; English and German weave a network of relations about the thought." The Greeks had simple and uninspiring exercises, as running, jumping, throwing the discus; the modern Teutons prefer the complicated games in which team-work is so important.

In the chapter on "Beauty and Morality" the author develops some interesting views. "Good manners simply represent fashions of behavior, and are subject to the same laws of fluctuation. Tact applies the rules of behavior to novel situations." "Morality is more than custom, but custom is an integral factor of morality, and helps to create the diversity of usage prevailing in different parts of the globe." "Tradition, perpetual reiteration, psychological atmosphere form the basis of propositions for

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whose truth we would vouch with our lives." "Schopenhauer was not wrong in declaring that the artist has the forms of beauty within him and gives shape to them spontaneously."

There is shown to be a law of homology (similarity in relation to the totality of members) which is not sufficiently allowed for in comparing present conditions with the past. "We cannot, from a distance, form an adequate conception of a situation as it appeared to the people living in or alongside of it. We read about an institution, principle, dogma, or event; but we are merely dealing with the empty doorways of historical fact: the long arcades of accompanying scenery, the rich backgrounds of experience, the vistas of flowers and trees and clouds which figuratively speaking, once peered through these frameworks, have vanished; and we are left with a dry fossil instead of a pulsating organism." . . . "The historic plays of the great English bard, for instance, must have made an entirely different impression on the people of the Elizabethan era from what they make on us; they were the foci of innumerable rays of vivid interest, and thousands of associational beams shone through them which are absent to-day." . . . "To expect us to enter fully into the spirit of the old classic models and give them the preference over modern works, which are more akin to our sympathies, is to demand the substitution of a limb for the entire organism. In order to revel in the works of the ancients, as the ancients themselves did, it would be necessary to re-establish all those thousands of associations with which they were interlaced,—in short, to live the lives of the ancients, share their ideals, believe in their gods, and forget all that has happened in the two thousand intervening years."

The concluding chapter, "On Temporal Expansion and Contraction," contains many ideas which interest theosophists; as: "In melody we have a beautiful example of a value which is the result of ever-recurring strife and endeavor, without approach to a final goal of satisfaction. Melody, like life, consists of an alternating series of satisfactions and dissatisfactions, tonic yielding to non-tonic harmonies, and these again preparing for the first. Likewise, there is no final goal, affording permanent, definitive rest. It is often difficult, almost impossible, to determine which parts of a melody are the most beautiful: the fourth measure is just as pleasing as the sixth, the tenth no more so than the fourth. Nevertheless, though no part is markedly superior to any other, it would be folly to rest satisfied with the present notes, without moving on to the next; the value of each measure, and of the whole, lies in the motion, in the passage from part to part, and would be transformed into monotony if the movement were suddenly suspended. No measure is effective solely by itself, but only through its connection with the surrounding bars,—as the result of the preceding notes and the anticipation of those are to come; remove this *milieu*, and the tones become meaningless.

The analogy is striking: life is a magnified melody, and melody is a miniature life. Only in one respect is it incomplete: in the case of the melody there is a listener who appreciates its beauty, whereas in life we apparently have only the individual notes. But does not this unfilled gap suggest the reality of some grand, superhuman, listening ear, which likewise appreciates the meaning and value of our existence? Without its presence, indeed, the whole explanation collapses; to strive for the accomplishment of some purpose which shall be realised by nobody, is just as irrational as to strive blindly, with no purpose at all. Here, then, we have a case where the realisation of a rational and harmonious result, though our hypothetical alterations, indicates the existence of a perceiving mind, for which the result has been achieved."

As may easily be seen from the quotations, the style of the book is bold, clear and flowing; it is pleasant to read, while developing advanced views with much insight and discrimination. The book distinctly commends itself to theosophists who are striving to apply their teachings to the many curious problems of life.

C. Shuddemagen.

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Isis Unveiled. New reprint. Theosophical Publishing Society, 1911.

It is a great pleasure to note the reprinting of the wonderful book of H. P. B. *Isis Unveiled.* The world can never appreciate the difficulties under which this great work was written, can never comprehend what loads of karma had to be lifted and moved away before the truth in its undiluted forms might be given out. The earlier works of H. P. B. represent not only so much knowledge given to the world, so much of fact added to the working stores of students of occultism, but far more represent the battling of giants with the dark forces of stored up evil thought forms, handed down from a past more or less remote. It is erroneous to think that the karma of the world is lifted in any unconsidered or mechanical way. Everyone of the initiates of the lodge is expected and directed to aid in the lifting of the karma of the world along certain lines, certain types of karma. It is his duty to cope with certain phases of darkness which are to be cleared away that the light may shine through for special purposes.

H. P. B. was no new warrior in the cause of occultism but had had a training in previous lives which gave her a strength that she herself was not fully aware of. Hence the giving forth of *Isis Unveiled* to the world meant attacking the dark forces of the world along a number of different lines and the sweeping away of darkness over several fields of human thought and feeling.

Again it must not be forgotten that it was the huge karma of H. P. B. to strike each of the seven great notes, to do something to assist in each of the seven ways in which man's evolving must take place. If her work had been clear and full she would have been overwhelmed with the difficulties which must flow in upon her. As it was arranged, she was able to bear the karma of it all and to give out the material which was needed at the time for the enlightening of the world; hence those who then read her works sympathetically aided the brotherhood in bearing some of the karma of the world in those realms of thought and feeling.

Isis Unveiled will always be a mine of information for occultists. In its pages will be found information for occultists of the future for an extremely long period, indeed, and it will be true that H. P. B. will have struck the key-note for the development of the new sub-race and the new root-race and those who follow her will recognize her as the leader and the head of all the great outer work done in the present era. The reprinting of *Isis Unveiled* is one of the healthy signs of the theosophic times.

Weller Van Hook.

The Eight Pillars of Prosperity. By James Allen. 233 pages. Publishers: Thomas Y. Crowell Co., New York. 1911.

To anyone wishing for some comprehensive rules pointing the way to material success, "The Eight Pillars of Prosperity" by James Allen, is to be recommended. This well-written and most interesting book contains much sound philosophy and logical reasoning, and one feels well repaid for the time spent in reading it. It is written in rather an epigrammatic style, and the law of cause and effect is well brought out in the discussion. That there is no royal road to success is clearly shown, but only the strict adherence to certain basic principles can gain the desired end. The author likens prosperity to a roof which shelters those beneath it, and as a roof presupposes walls and a foundation, he names eight basic principles which form the pillars of the edifice, set in the foundation of unswerving morality. He devotes a single chapter to the discussion of each principle, each of which is made up of four component parts. The first four principles, energy, economy, integrity, and system, are the corner pillars, and if any of these be lacking, the edifice is not well built and will not be permanent. The remaining four are sympathy, sincerity, impartiality and self reliance, which form the central pillars in the building. Of these the author says: "They give it greater strength and

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stability, and add both to its beauty and utility. They contribute greatly to its attractiveness, for they belong to the highest moral sphere, and therefore to great beauty and nobility of character. They, indeed, make a man great, and place him among the comparatively few whose minds are rare, and that shine apart in sparkling purity and bright intelligence."

The measure of a man's success is the extent to which these principles are developed in him, according to the old copy-book maxim, "Be good and you will be happy." A few quotations will best serve to show his line of argument. "Morality is the Master-builder everywhere, whether in individuals or nations, whether in the world or in the universe." "We receive at the hands of the world according to the measure of our giving." "Nature destroys every foulness, not by annihilation, but by transmutation, by sweetening and purifying it, and making it serve the ends of things beautiful, useful and good." "There is always plenty of room and scope at the bottom, and it is a safe place from which to begin, as there is nothing below, and everything above." "The sluggard will never overtake success, but failure will speedily catch up with him, and leave him defeated." "To go to bed betime, and to get up betime, to fill in every working minute with purposeful thought and effective action, this is the true economy of time." "The man of unswerving rectitude is intrinsically always a hero. It only needs the occasion to bring out the heroic element." "The measure of a man's accuracy will be the measure of his uniqueness and perfection." "If one contends that he cannot practice a virtue because of his circumstances, he will never practise it, for were his circumstances different he would still have the same excuse." "People who cannot see anything good in the constitution of human society, should overhaul themselves. Their trouble is nearer home." "Spurious things have no value, whether they be bric-a-brac or men." "He who has rid his heart of all falseness and entertains only that which is true, has gained the power to distinguish the false from the true in others." "It is necessary that we first see truth in sections, as it were, until, having gathered up all the parts, we may piece them together and form the perfect circle; and the forming of such circle is the attainment of impartiality." "Our own inner light is the light which never fails us." "Prosperity stands on the foundation of *character*, and there is not, in all the wide universe, any other foundation." *G. S. H.*

Theosophy teaches with its accurate study of the application of the laws of forces on mental and other higher planes that such a mode of finding prosperity as that indicated by Mr. Allen, involves the use of man's higher self in the service of the lower self. The normal relations are the reverse of this, the lower self should be made to serve the higher self. If man's divine powers are in any way perverted, the karmic results are very likely to be serious, indeed. The use of thought power for selfish purposes is one of the unpleasant activities of our time. It surely cannot be long until the world sees the error involved in this mode of working. Since so much of Mr. Allen's thought and teachings are useful and beautiful, it is unfortunate that all cannot be wisely based on a sound philosophy.

W. V.-H.

Golden Lark. By Florence Richmond. 103 pages. Publishers, Rogers Brothers, New York, 1911.

In *Golden Lark* we have reincarnation as the basis of a very beautiful poem. In composition it is purely lyric, and has a delicacy of rhythm that is very pleasing. The principal characters are Golden Lark, Baal John and Ashtoreth, and the story is carried through seven tableaux. Golden Lark, the love of Baal John, dies, leaving him seeking to solve the mystery of life. He is aided and consoled by Ashtoreth whom he finally marries, and their happiness is completed when in a vision Ashtoreth sees the spirit of Golden Lark wafted to them by angel hands to be reborn as their child.

The author claims an inner meaning for the story which is rather difficult to find;

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and she is not quite accurate in the way she brings out the law of re-incarnation in that she causes the almost immediate rebirth of a grown person. Nevertheless the story is interesting as an example of how our present-day literature is becoming permeated with occult truths, given with a greater or less degree of accuracy.

G. S. H.

Byways of Ghostland by Elliott O'Donnell, Wm. Rider & Son, London; price, $1.25.

The tendency of the day to go more and more deeply into the study of the phenomena of the lower sub-planes and planes of the worlds beyond the ordinary grasp of the senses is shown distinctly in this work which deals with such topics as the occult in shadows, obsession, sylvan horrors, etc. The writer does not hesitate to take up the subjects of vampyrism, werewolves, fox women, etc. The book is an appeal to the lower popular imagination and while it will have its uses among those who want to be entertained, it will not afford the most convincing criteria to those of a skeptical turn of mind.

It is interesting to know that the writer himself takes a view-point relatively positive, though bizarre, as is indicated in the following sentence, "I believe that, from the moment of our birth, most, if not all of us, have our attendant spirits, namely, a spirit sent by the higher occult powers that are in the path of virtue and guard us from physical danger, and spirits sent by the higher occult powers that are antagonistic to man's spiritual progress, whose function it is to lead us into all sorts of mental, moral and spiritual evil, and also to bring about our path some bodily harm."

W. V-H.

Reincarnation—A Study in Human Evolution, by Dr. Th. Pascal, translated by Fred. Rothwell, London, the Theosophical Publishing Society, 161 New Bond Street, W., 1910.

Upon reading this volume by Dr. Pascal one is impressed with many things rather surprising, considering the fact that Dr. Pascal had not the power to make those investigations and obtain that information which belong to the leaders of our Society.

In the first place the erudition of the author is charming in its variety, scope and depth; in the next place the insight of the author is surprising and finally the actual number of new view-points which he is able to contribute leads us to mentally comment with delight. The work by Dr. Pascal is a real addition to the subject of reincarnation and karma and it ought to be read by all deeper students of theosophy.

W. V-H.

Shankaracharya, Philosopher and Mystic, by Kashinath Triambak Telang, M.A., LL.B., with a note by Annie Besant, P.T.S., 1911, The Theosophist Office, Adyar, Madras, S. India.

This little book is a reprint from articles published in *Theosophist,* Vol. I, pp. 71, 89 and 203. The value of the articles is great, indeed, and they are well worth setting in a booklet by itself. *W. V-H.*

The Apocalypse Unsealed, being an Esoteric Interpretation of the Initiation of Ioannes, commonly called The Revelation of St. John, with a new translation by James M. Pryse, New York, John M. Pryse, 9-15 Murray St., 1910.

"The purpose of this book," says the author, "is to show that the *Apocalypse* is a manual of spiritual development and not, as conventionally interpreted, a cryptic history or prophecy. In the following pages the reader will find the complete solution of the Apocalyptic enigma, with ample proof of the correctness of that solution. As the subject dealt with in the work is, however, familiar to only a comparatively few special students of the sacred science, which to the many has ever been a sealed book, the exposition here given is put in the form of an elementary treatise. If it were written for the few, it would have been expanded to great bulk; but as it is intended for the many, the author has kept within the limits of a small volume, avoiding everything mystical, scholastic and controversial, using plain, concise language,

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and employing technical terms only when they are required by the nature of the subject."

The interest of the book lies in the fact that the author attempts to make an exposition of the subject of the Apocalypse from the esoteric point of view. Of course, the value of the work is, therefore, twofold. In the first place one may be interested in the book from the point of view of his own study, regarding the book objectively as a thing to be evaluated; in the second place the authority of the interpretation may or may not be of value. As we do not know that Mr. Pryse has special power in the matter of obtaining information from the occult side of things, we cannot attribute to him the ability to give us new information that shall be regarded in itself as a matter of fact.

With these limitations, the book may be placed in the hands of the reader who can obtain from it such values as he himself can find.

W. V-H.

The Heathen Invasion, by Claude Bragdon. The Manas Press, Rochester, N. Y. Paper covers, 15 cents.

This recent pamphlet by Claude Bragdon is one of the most interesting put out by the Manas Press. It is an incisive arraignment of the ignoble impulse of some magazine writers to pander to the demand for the salacious while justifying the dangerously near approach to the indecent by an appeal to the religious intolerance that may always be relied upon to endorse whatever means may be found convenient for discrediting a foreign faith. The form is an open letter to the editor of an American magazine which published an article under the caption "The Heathen Invasion" in which a woman lends her pen to what is, perhaps, unique even in the gross misrepresentation so common in the treatment of anything related to the Orient, and having the temerity to present its face to the infallible scrutiny of the Occident!

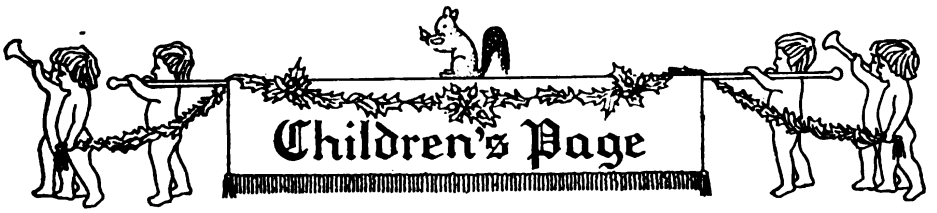
So long as there shall linger with us those distressing twin relics of our animal evolution, Ignorance and Intolerance, we must of course blush for their antics when strange visitors arrive from far-away countries. But it is well enough occasionally to call these obstreperous relics to order when opportunity offers and point out the error of their ways with a faint hope that some ray of comprehension may do its necessary work. And so it is that this open letter serves a useful purpose.

Mr. Bragdon admits himself at a disadvantage in a controversy with one who does not scruple to use the muckrakers' methods (in connection with what would seem to me to be a rather fertile imagination, to put it in the politest way) in getting together material for the attack. But when he comes to analysing motives and exposing ignorance one sees that no original disadvantages really matter. The courteous but effective way in which he annihilates his opponent, so to say, has a fascinating attractiveness. Perhaps a good many of us are not yet so very far removed from the old days in which we thoroughly enjoyed a sturdy fight—a vigorous intellectual battle in which the assailant of sound principles "got skinned." That is not Mr. Bragdon's method. There is no clubbing. He is theosophically polite. He doesn't "skin" his antagonist. He merely removes the epidermis! I confess that I still enjoy the process —when I'm not the victim.

L. W. R.



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THE WIND FAIRIES

When the two little wind fairies, who had been playing in the meadow, clasped hands and waltzed down the village street, the little children who saw them cried, "O, see the whirlwind!" for their rapid twisting and turning about set up a little eddy which made the dust and dry leaves fly. The little fairies did not dance long, for one of them was too boisterous for his more gentle companion and so the gentle fairy, whose name was Zephyr, suggested that they separate and each go alone down through the village streets, seeking adventure. The boisterous fairy agreed and they planned to meet again at sunset in their own meadow. No sooner was the matter settled when Gust, who was a lively and noisy little fellow, flew off down the main street of the village. His impetuous rush raised such a cloud of dust and dirt that the villagers, whose eyes smarted and who could scarcely see because of the cloud, exclaimed, "What a horrid wind!" But naughty Gust cared nothing for their discomfort and continued on his way, careening along in great glee.

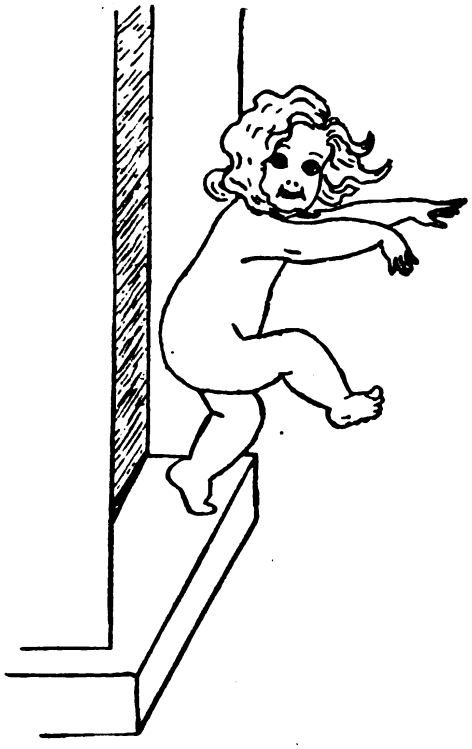
Happening to pass by an open window he saw an old gentleman quietly seated in an armchair, intently studying some papers which he had spread out upon the table before him. Gust sprang into the room with great suddenness, blowing the quiet old gentleman's papers from the table, causing them to flutter all about the room. Then, with a naughty triumphant whistle, he skipped into the open fireplace and out of the chimney to the house-top. But here he found nothing to interest him, so he promptly darted into another tall chimney and attempted to get out at the bottom. But he found his way barred by a stove in which there was a bright fire burning. Very indignantly, Gust blew and blew upon the fire, trying his best to blow it out, thus giving the poor cook much trouble. Finally, in despair, the cook opened all the draughts and Gust was pushed back up the chimney and out again upon the roof. Not yet satisfied with all the mischief he had done, this naughty wind fairy tried another chimney



and this time no stove stood in the way, so he boldly leaped through the open fireplace, scattering the ashes right and left and causing the little chore girl to burst into angry tears, for she had just succeeded in gathering up all the ashes and now had to do all her work over again. After swirling about in the room to vex the poor girl still further, Gust departed through the open window and once more took up his unlovely occupation of throwing dust into the people's eyes. When they had all sought shelter from him, he drifted idly into a narrow passageway, at the farther end of which was a half opened door. Full of curiosity, Gust slipped in and found himself in a

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closed court, rather dusty and musty. Not liking his surrounding he attempted to leave by the same door through which he had come, but found to his disappointment that at every attempt to do so, he was pushed back into the court. Discouraged and tired he finally became so worn out that he could only swirl weakly about in the corners of the court. Worst of all his gyrations raised the dirt and dried leaves lying on the stone floor, and, half choked and blinded, he stumbled



about in his dim prison, a victim to his own naughtiness and curiosity.

The second little fairy, when she saw Gust rush off so madly, followed him for a short distance, but she disliked the dust he tossed about, so with a soft sigh, she turned from the main street of the village and floated mildly into an old fashioned flower garden. She snuggled down among the flowers, bathing in their exquisite perfume, then with the scent of a thousand lovely blossoms clinging to her, she tripped lightly into an open window just above the garden and crossed the room to the side of a little old lady, who was seated in an invalid's chair. "O, Martha," cried the little old lady to her



daughter in the next room, "I can smell the roses and violets in the garden. A lovely breeze has just brought the fragrance to me." And the little old lady raised her trembling little hands and clasped them in an ecstasy of delight. "O, how sweet and refreshing it is, to be sure," she murmured. Charmed with the little old lady's pleasure, Zephyr made several trips into the garden and back again, returning each time, well laden with the fragrant perfume. When, finally, the little old lady began to nod and to dream of her youthful days, Zephyr slipped out of the window in search of fresh adventure. The sound of a childish voice crying pitifully led her to another open window through which she could see a small girl vainly trying to build a fire in an open grate. Zephyr came forward and her bright eyes discovered a sulky little fire-fairy, who would not set the sticks and paper to burn. Zephyr whispered to the fire fairy very coaxingly and he forgot his sulkiness and made the fire blaze up cheerfully, to the little girl's great joy and Zephyr's pleasure. Gliding out, she slipped down the street until she came to a small cottage, upon which the hot sun was shining fiercely. Zephyr disliked hot sunshine very much, so she hurried

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around to the shady side of the cottage and crept in at the door. In the room was a clean white bed and a small boy was lying on it, evidently suffering from



a fever. Zephyr's heart was filled with pity and she laid her cool hand on his brow. As she brushed the damp curls from his hot forehead, the boy opened his eyes gratefully and sighed with relief. He fancied he could smell roses and violets and as the fairy continued gently to fan him, he fell into a much needed and refreshing sleep. His poor tired mother lifted her hands in thanksgiving when she came in and found him thus. She was very grateful to the cool breeze that seemed to have sprung up very suddenly.

By this time evening had drawn near and Zephyr drifted to the meadow where she was to meet Gust at sunset, but time passed and her little playmate failed to appear. Anxiously, she hurried down the village street, asking of the other wind fairies if they had seen him. Some of them had and they pointed out the direction in which they had seen him go. Thus guided, she soon found herself at the entrance of the narrow passage, which by this time was very dark indeed. But the thought of poor Gust made her courageous and she hurried down to the gate, which she found closed and locked. By a great effort, she raised herself to the top and peered into the shadows of the court. There was her poor friend, stumbling about and moaning with pain. He soon saw Zephyr and cried to her for help. Poor Gust! he was almost worn out, but he seemed unable to stop running about in the court, so Zephyr, carefully holding fast to the top of the gate with one hand, leaned over and caught hold of her friend with the other, as he went whirling past and lifted him, dirt, dust, dried leaves and all to her side! Then they quickly dropped into the dim passage and flew away through the village streets to their own cool meadow, where they curled up among the daisies and fell fast asleep.

Alma Kunz.

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THE FATE OF MY SPARROW

In the November, 1911, number of *Messenger*, I wrote for the children a story about my English Sparrow, Dick.

I have received enquiries from time to time as to whether Dick had developed any new traits, and was he still with me?

He was with me until last Sunday; on that day his short life of eight months was ended. He had been flying about the room and alighted on the floor, busily eating a crumb. I, in my haste to cross the room, did not see him; my foot crushed his body so badly that he lived only eight hours.

He had become very intelligent and so loving. His feathers were like satin. He could distinguish sounds. He was fond of English walnuts, and whenever I would strike one with the hammer, no matter what part of the house Dick was in, he would come flying, and stand ready to eat some. I might strike the hammer against other objects, but Dick never made a mistake by responding to a false sound.

He learned to play peek-a-boo with my little King Charles Spaniel, Midget. The dog would get behind the stove, and when he attempted to come out, Dick would stand in his way and head him off; then Midget would go back and come out on the other side; Dick would pop over there and head him off again, and so they would play together. The bird showed marked affection for the dog. Always when my husband sat down to eat his meals, Dick would stand on his arm to be fed. I would spread a napkin and Dick would eat with us, talking and chattering to us as though we were birds too. When I would be writing or studying, Midget will get into my lap to be loved, then Dick would fly to my shoulder and try to love in his way. If the dog went to sleep, Dick would cuddle up under my neck and go to sleep, too.

When I stepped on little Dick, I picked him up and saw he was badly hurt. Still his eyes were bright and he could stand on his perch, so I watched him through the day. He failed, and at last could only lie in my hand.

The pathetic part of it was, when he was suffering so much, when he saw me he would try to raise his wings and salute me. He had such a dear way of saluting me always; the first thing in the morning and the last farewell at night, and any time through the day whenever he saw me looking at him, he would slowly raise both wings over his head, to let me know he knew I loved him. When he had suffered all those hours and was almost gone, he tried to raise his wings when he heard my voice, for he could not see me.

As he laid in my hand quivering with pain, I thought of the day last summer when he trembled with joy as I held him, after he had been gone a week, and the Nature Spirits had guided him back to me. I could not help asking, "Why, why should I have been the one to cause this little life to suffer and die; I who had raised it from a tiny bird of only a few days old to such a beautiful creature?" Then these comforting thoughts came:

"There are no accidents in God's plans. You asked that this little life might be brought back to you, if it was sad and neglected and needed you out in the cold world, and the Nature Spirits, who gave it to you in the first place, gave it back for you to love and develop its higher nature. They have need for it to go now, and the *love* you have brought out in its devotion to you has transcended its bird body; its life is now ready to pass into the glorious Deva Kingdom, no more to be a creature of the animal kingdom and suffer, but to be a fairy. This was your work; you have done it: now rejoice and do not be sad, for this is the true work of human beings towards these little brothers of a lower kingdom; you are to them what the angels are to you; they look to human beings as gods. You must do the Master's work and not think of yourself; do not add to the world's sorrow by weeping over your loss. Go out and find some more of God's creatures to love and help on their evolution."

Now children, if ever you hear any one say the sparrows are quarrelsome, vicious, useless creatures, just remember the life of our little sparrow, Dick, and what love will do. *Luella Knowles Hastings.*

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THEOSOPHISTS IN THE MIDDLE AGES

It was very hard for the theosophists of the middle ages to live and work among the people of Europe who were being taught to give up superstition and to apply reason to the affairs of life and were also taught that the long-prevalent practices of magic ought to be set aside. They were obliged by the conditions of the time to do almost all their work in secret.

The greater theosophists of that day were pupils of the Masters of Wisdom. One of their fields of duty lay in going about to instruct and encourage those students who were themselves not yet directly pupils of the Great Ones and so had to learn by word of mouth secretly from older workers.

Can you imagine how different a life from ours was that life? Europe was a hodge-podge of tiny governments and intercommunication among them most difficult and dangerous. And the occultist teachers had to travel about on the back of a mule or horse or simply walk from one capitol or monastery to another. For the most part I think they went on foot in very quiet ways.

To most of the men they met they were men of learning, not occultists. Each carried at the belt of his picturesque garments an ink-bottle of goodly size. The occultists of those times knew much of alchemy and something of practical chemistry. So, with a bit of iron and a piece of a nut-gall from some ancient oak-tree, gathered in passing through the wild-wood, the ink-pot was kept filled and ready.

With his knowledge, his penmanship and his literary skill the occultist of those days must have been a welcome guest. News he could bring of recent literary discoveries and tales of the quarrels and warrings of the little governments that then for the most part ruled the people. Better still, even if his hosts did not think so, were the advancing thoughts with which the Great Brothers were filling the world as the eras changed. These thoughts took deep root and soon formed the basis of mediaeval ideals.

Some of the orders met once each year and between whiles the members often wandered far in different directions. But, when the time came they bent their tours back to the trysting-place and the appointed day found them side-by-side again. What joyful reunions must these have been after the year of wander-teaching.

What each had learned all the others quickly shared. Of course the leader knew and told the most for he had organized the group and in the spiritual world leadership and authority are more important than you can imagine. I wonder how the short period of their meeting could have sufficed for their satisfaction! For they must have had so much to ask about, so many deep spiritual problems to solve by discussion as well as by thought. The Way, the Path to God, is told so plainly to us to-day, in simple words and in many voices partly because they strove so bravely then. It was their fate to labor in a different day from ours and to find for us ways to express the rules and laws that govern the traversing of the Way.

There were also all the facts to interchange about the progress of science and there were experiments to be repeated in physics and in chemistry to which they gave other names than we, one of which was alchemy. Where do you suppose they could retire so that the flames about their crucibles and alembics could not be seen by informers? Perhaps they often changed their meeting-places and, it may be, their practical powers as occultists could be used to protect them in their sacred work and study.

Of course children would imagine how the dear brothers would divide off into pairs and trios when they parted after the meetings and would continue the happy stories of their wanderings in small groups until every precious word of each loving brother had been said.

Do you know, I think that every year one or more of the group visited one of the great ones? It would seem that in Italy

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and in the Mediteranean islands must have been some, at least two of the Great Brothers of the Lodge. What a precious privilege to make this very sacred pilgrimage! Probably the great leader of the group would make choice of the one to go on the quest. And greatly would the others rejoice that that one had been chosen.

Think what a joyful solemn journey. Slowly up and over the passes of the Alps; up among the cloud-wreathed peaks, along the narrow shelves of rock serving as the roadway and then downward till the rich flowering plains of Italy were seen. And then the sea and tiny sail-ships and curious voyaging with odd-garbed sailors chattering in an unknown tongue!

Of the finding of the Great One and the visit we will muse some quiet hour when all is sacred peace. Then at the end we'll try to think what felt the pilgrim when he knelt with fluttering joy at heart to receive the store of blessing it was to be his privilege to take back to his group.

Oh, era of a lost romance, dark epoch of pain and cruelty to human nakedness, what flowers of purity and most gentle sweetest selflessness have blown daintily in your almost forgotten years!

W. V-H.



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